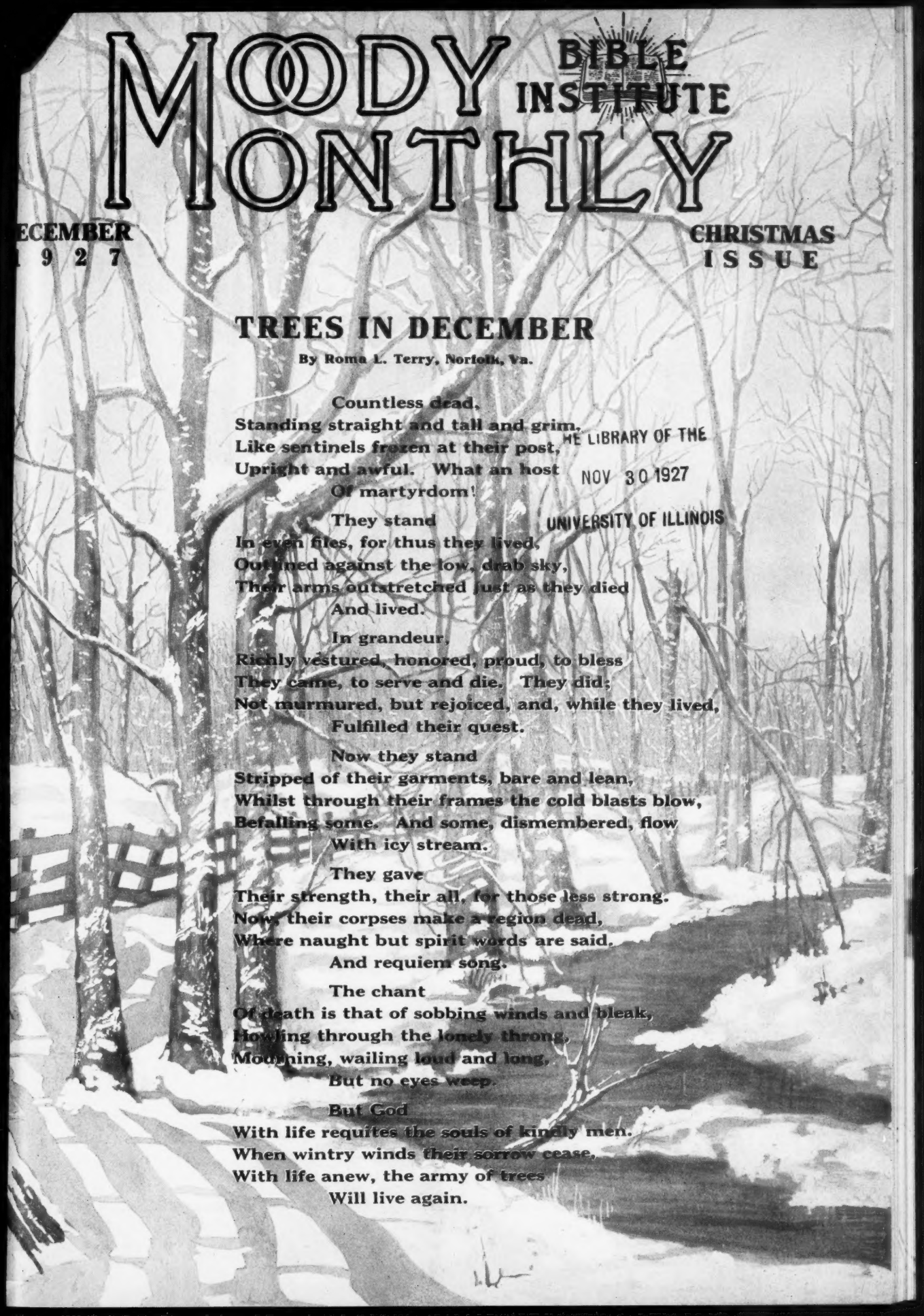
MOODY BIBLE INSTITUTE MONTHLY

ECEMBER
1927

CHRISTMAS ISSUE



# TREES IN DECEMBER

By Roma L. Terry, Norfolk, Va.

Countless dead,
Standing straight and tall and grim,
Like sentinels frozen at their post,
Upright and awful. What an host
Of martyrdom!

They stand
In even files, for thus they lived,
Outlined against the low, drab sky,
Their arms outstretched just as they died
And lived.

In grandeur,
Richly vestured, honored, proud, to bless
They came, to serve and die. They did;
Not murmured, but rejoiced, and, while they lived,
Fulfilled their quest.

Now they stand
Stripped of their garments, bare and lean,
Whilst through their frames the cold blasts blow,
Befalling some. And some, dismembered, flow
With icy stream.

They gave
Their strength, their all, for those less strong.
Now their corpses make a region dead,
Where naught but spirit words are said,
And requiem song.

The chant
Of death is that of sobbing winds and bleak,
Howling through the lonely throng,
Mourning, wailing loud and long,
But no eyes weep.

But God
With life requites the souls of kindly men.
When wintry winds their sorrow cease,
With life anew, the army of trees
Will live again.

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# *Books for Family Devotion*

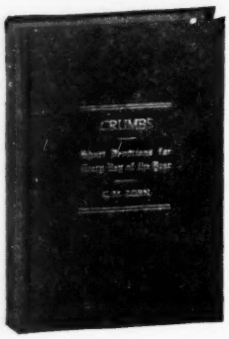
## LITTLE FOLDED HANDS

*By Louis Birk*

Any youthful Christian will be delighted with this little volume of prayers for children. Its forty-eight pages contain a total of 115 prayers, which cover the following wide range of subjects: Morning, evening, table, sickness, birthday, school and church, Christmas, general, and special prayers for parents, teacher, pastor, and for a blessed end. The Lord's Prayer, Psalm 23, and the Common Doxology each occupy a full page. The large type of the book is well spaced and invites reading. Six full page illustrations and an attractive cover illustration in colors, complete a book that delights as well as edifies.

*No. D/1:* Bound in blue cloth, *25 cts. the copy.*

Write for special quantity prices.




## CRUMBS

*By Dr. C. M. Zorn*

An edifying book that satisfies the demand for an exceptionally inexpensive book of devotion. For every day there is a Bible-passage, a short meditation, and a prayer. The main divisions of the book relate to the seasons of the church year, lessons of a catechetical nature, and finally, the Christian's life and death. You will enjoy being one of the many thousands who daily feast upon the messages which *Crumbs* offers them.

*No. Y/1:* Green silk-grain cloth, gold stamping, *$1.50.*

" A *Christian* home is a home in which Christianity — the Christian faith, Christian principles, Christian customs—is the base, the spirit, life, and law. Every Christian home ought to have a family altar. A devotionless, Bibleless home is not a Christian home; for prayer, Bible, and Christianity are inseparable. Says a venerable sermonizer: 'If you come to a house where the parents are professing Christians and regularly go to church, but you see and hear no one praying there, perhaps not even at the table, what will you think of that house? Will you class that house with the dwelling of the righteous or with the houses that have no religion?'

"What a moral force does family devotion carry with it for all the members of the household! The sound and habit of it have been the guardian angel to many a one in the tempests and adversities of life. As a stone dropped into a pond causes concentric circles that ripple on until they reach the shore, so the fruits of family worship will roll on until the shores of eternity are reached.

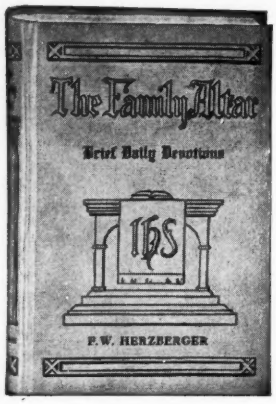
"Say not you have no time. There are times—who will deny it?—when the members of the family are scattered and cannot be gathered for devotion, and other handicaps may also be thought of; as a rule, however, what prevents the father or some member of the family from reading a chapter from the Holy Book, if possible, both morning and evening, or if not in the morning, then certainly at the supper table in the evening or before retiring?

"Take this matter, dear reader, under your most serious consideration, and God grant you a sincere resolve to introduce family devotion! Where there is a will, there is a way. Resolve this day to give to God's Book unfailingly a place and a time in your home. Be assured the blessing of Heaven will be the result."

# CONCORDIA PUBLISHING HOUSE

***Saint Louis, Missouri***

**HAVE YOU MENTIONED *THE MOODY MONTHLY* IN YOUR ORDER? WE WOULD APPRECIATE YOUR DOING SO.**




## THE FAMILY ALTAR

*By F. W. Herzberger*

A well from which many thousands are daily drinking. You, too, will enjoy the simple heart-to-heart talks on a given Bible-passage, which require, on the average, less than five minutes. You will also enjoy the short bit of Christian poetry that completes each meditation. Enrich the spiritual life of *your* family through daily use of *The Family Altar.*

*No. M/1:* Rich blue vellum de luxe binding, gold markings, *$2.50.*

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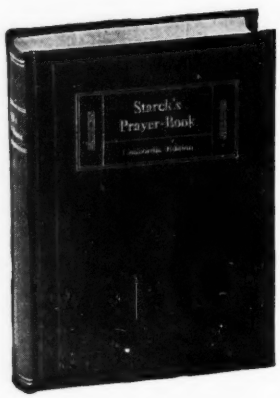


## STARCK'S PRAYER BOOK

(Concordia Edition)

*By Dr. W. H. T. Dau*

A universally popular prayer book, adapted to use on week days, during festival seasons, times of sickness, and on special occasions. Its prayers are individual and personal, its language simple and devotional. An exhortation and a hymn accompany each prayer. Strengthen your entire family's faith by reading regularly in *Stark's Prayer Book.*

*No. O/1:* Elegant blue cloth binding, *$2.25.*

*No. O/2:* Seal grain leather binding, overlapping covers, gold edges, *$5.00.*

Moody Bible Institute Monthly

DECEMBER, 1927

## EDITORIAL NOTES

### A Song for Christmas

By Mrs. Mary L. Houghton,
East Northfield, Mass.

Beaut'ous Babe of Bethlehem!
Of the highest heaven the gem—
In Thy lowly cradle sleep;
Watch! oh, virgin mother keep:
Shining hosts the anthem swell,
Christ is born—Immanuel!

Mighty One of Bethlehem!
Thou didst come sin's flood to stem:—
In life's swirl of grief and pain,
Fierce the struggle, all is vain,
Till by faith we learn to know
Thou canst lift our every woe!

Holy Christ of Bethlehem!
Thou wouldst save, and not condemn—
On the cruel cross hast died
That we might be justified
And the throne of God still shine
In its righteousness divine!

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**Our Christmas Issue**

We trust that the simple homily by the editor-in-chief found on another page, and entitled, "Christ, the Central Object of Prophecy," may be found useful to some young pastors by way of suggestion for their Christmas sermons, and we pray as well, that it may be a means of salvation to some lost and careless sinners.

It is a pleasure that it should be followed by so entertaining a paper as that of Rev. Wilbur M. Smith on Bethlehem, the earthly birthplace of our blessed Lord. None can read that contribution without feeling the beating of the loving heart which moved the pen that wrote it.

It is our desire always at the Christmas season when we are dwelling particularly on our Lord's first coming, to carry forward the thoughts of our readers to the glad hope of His second coming. Hence the article by the editor of the *Michigan Christian Advocate* which we have in part copied from that journal. The article has been in our possession for some time, waiting such an occasion, and we regret to say that the date of its first appearance has been lost, but its interest and value have not been lost as many of our readers will testify.

If at first thought it appear strange that an issue emphasizing the incarnation of Christ should at the same time publish a sermon emphasizing the nature and effect of His death, it is only necessary to remind an inquirer that our deep interest in the manger of Bethlehem grows out of the value to us of the Cross of Calvary. Bishop Nicholson's sermon, "The Rending of the Veil," is one of the richest spiritual treats on which our soul has ever fed. The sermon is the second of a series under the general title, "The Six Miracles of Calvary." The first in the series appeared last month as "The Miracle of Darkness," and others will follow. The whole will subsequently be brought out in a book by the Bible Institute Colportage Association.

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**Unbelief in the Eighteenth Century**

It is years since we read Principal Cairn's great work, *Unbelief in the Eighteenth Century* (the Cunningham Lectures for 1880), but we went back to it recently to refresh recollection on some points and to strengthen faith, and we were well repaid.

It will not be forgotten by those who have read this book, that the scheme was to contrast unbelief in the eighteenth century with its earlier and later history. That century was chosen as the point of contrast, because it marked the culmination of unbelief in the history of Christianity. Unbelief was then more widely diffused, and it was resisted with less vigor than ever before or since, i. e., up until the last quarter of the nineteenth century. One does not know whether Principal Cairns would include the first quarter of the twentieth century if he were now living and speaking on the subject. At all events, unbelief was more radical in its antagonism to Christianity in the eighteenth century than in any former century, and it enjoyed extraordinary advantages, both social and political, so that it represented a most conspicuous experiment to remold the world, if it had the power to do so.

The principal points of contrast between the opposition to Christianity in the early centuries and that in the eighteenth were three.

*First,* the deniers of Christianity in the earlier days were on the defensive, they were defending their own settled religion and defending it among other means, by force; whereas in the eighteenth century unbelief was aggressive, basing its hostility to *all* religious institutions on the ground of reason.

*Secondly,* the deniers of Christianity in the earlier days made common cause with polytheism, thus admitting the principle of a divine revelation and the legitimacy of supernatural evidence; whereas in the eighteenth century they rejected every form of revealed religion and made light of all supernatural evidence.

*Thirdly,* the deniers of Christianity in the earlier days admitted the genuineness and integrity of the Christian Scriptures; while in the eighteenth century these were strenuously disputed and denied.

Principal Cairns makes much of this last point, naturally, and all teachers of the young ought to do the same. We mean the point that unbelief in the early centuries admitted the genuineness and integrity of the Christian Scriptures. No one then seemed to doubt that a revelation could be introduced and could be proved. As a matter of fact, paganism looked upon itself as such a revelation.

Of course, Principal Cairns did not claim that there was no questioning whatever of the genuineness of any books of the Bible, but that there was such a measure of acquiescence as to their genuineness, as to mark a sharp contrast between those early days and the adverse criticism which began shortly after the Reformation and has continued since.

However, in those early days, as in the eighteenth century and now, the spirit of Christianity was too unworldly, and its claims too high to be endured. "What has this dead God done to merit homage, rising among a people who had always been slaves, bringing His salvation so late, and to a corner of the world? Were the great literature, the unconquered power, the ancient laws of the foremost nations of the earth to go down before a challenge like this?"

"We can thus measure," says the author of our book, "what Christianity had to conquer at the beginning." But is it not also what Christianity has to conquer still? The offense of the Cross has not ceased. The same old pagan heart is beneath the exterior of things now as then. To this conflict therefore, may the Christianity of our day still be equal "meeting it with the faith and patience, the love and prayer by which alone in any age unbelief is overcome."

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**How Best to Meet Unbelief**

In the foregoing editorial we mentioned Principal Cairns' testimony that unbelief reached a climax in the eighteenth century never exceeded down to his day, the last quarter of the nineteenth century. And this raises a question touching the reason for it, inasmuch as it followed so closely the Reformation in the sixteenth century.

In approximating an answer, the Principal reminds us that during the sixteenth century the conflict with unbelief was suspended. Rome raised no doubts concerning the authority of the Bible, it was simply a matter of its interpretation and



Bishop Frederick D. Leete, D. D., is Promised for Founder's Week Conference.

its interpreter. To quote Cairns, "The Reformers were too seriously occupied with their life and death struggle against corrupted Christianity to think much of unbelief in the abstract." Moreover, apologetics were neglected for a nobler reason, namely, the strength of the Reformer's own faith, "nursed not on books of evidences but on communion with a living Saviour."

The causes of the decay of this faith were due in the first place, to the division that had come in what professed to be the one church of Christ; including unhappily, the divisions which subsequently came in Protestantism itself. Still more disastrous were the religious wars which followed, and last but not least, "the action of human culture as emancipated by the Reformation." There is nothing intrinsically antagonistic between culture and Christianity or vice versa, but man seems unable in his fallen state to pursue culture without imprinting on it the marks of that fall. Therefore, there is always "an element of possible danger in philosophy, science and literature when Christian influence is not strong enough to lift them up to its standards."

The work we are following traces here the progress of unbelief in the seventeenth century through the philosophies of Hobbes, Descartes, Spinoza and Herbert, and then glances at the apologetic literature which showed how deeply alive the church was to the danger that threatened it. Only two works are mentioned however, those by Grotius and Pascal; Grotius, the statesman and theologian of the Netherlands, and Pascal, the French mystic. The merits of Grotius' work are still felt. He dealt with the external evidences of Christianity, miracles, prophecy and the moral characteristics of the gospel. But as Cairns says, while his work deserved its immediate success, yet it was exactly at the point where it was strong that it was weak, for Grotius himself lacked the spirituality to do justice to the internal evidences of the faith. It was Pascal who did this—Pascal the most evangelical of apologists. He based faith not on the testimony of the church nor on any evidences outside of Christianity itself, but on its own nature and operation in the heart.

The Bible with the external proofs of its truth leads up to the Saviour, but He is discerned not so much by what external evidences prove, as by the light which streams from His own person. It is useless to conquer atheism or deism by other weapons, if the spiritual glory of Christ has not subdued the heart to living faith. This is what we mean when we speak of "how best to meet unbelief." Meet it with the Cross of Christ.

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**The Death of Jesus Christ**

We have been asked to give a concise refutation of a statement made by some young theologues of the Divinity School of the University of Chicago, to the effect that "the death of Jesus Christ was no different in character or effect than the death of any man who might give his life to save some one else, even a soldier."

Here is the concise refutation:

1. Jesus Christ was holy, harmless, undefiled and separate from sinners.
2. Jesus Christ arose from the dead in the body in which He died, and showed Himself alive after His death by many infallible proofs.
3. Faith in Jesus Christ as a Saviour who died and arose from the dead, has resulted in the regeneration of the writer of these words and of all the rest of mankind who likewise have put their trust in Him.

When the foregoing facts can be borne witness to concerning any other man, even a soldier, who might give his life to save some one else, it will be time enough to go further in the comparison.

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**Jerusalem's Earthquakes**

Professor Willis, a seismological expert of Stanford University, has said some very important things about Jerusalem's earthquakes, if they are to be accepted as fact. At its meeting in September, he told the British Association for the Advancement of Science, that the Holy Land may expect to suffer from earthquakes for millions of years to come. The area around Jerusalem is a region of potential earthquake danger, he explains, likening it to Japan and parts of California. A fault line along which earth slippage may occur, passes directly through the Mount of Olives, according to his testimony.

This reference to the fault line through the Mount of Olives brings to mind the prophet Zechariah (chapter 14) who, nearly 2500 years ago, speaking of Jerusalem said:

> Behold, the day of Jehovah cometh, and thy spoil shall be divided in the midst of thee.
>
> For I will gather all nations against Jerusalem to battle; . . .
>
> Then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle.
>
> And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And Jehovah my God shall come and all the saints with thee.

However, Professor Willis seems to be stretching the matter a little when he says that the Holy Land may expect to suffer from earthquakes for millions of years to come. It seems to be the teaching of the Bible that this splitting asunder of the Mount of Olives will precede the millennium, and that during the millennium earthquakes will cease in the earth, especially in and around Jerusalem. At the end of the millennium, the events scheduled in the Apocalypse (chapter 20) lead up to the vision of the great white throne and Him that sat upon it, "from whose face the earth and the heaven fled away; and there was found no place for them." But there is nothing in the Bible leading to the supposition that millions of years will intervene between the end of the millennium and the time when the earth shall thus depart forever.

Professor Willis speaks of the Bible as recording "seismic disturbances which have occurred from time to time in the centuries since." Our Lord Himself indeed, spoke of such disturbances in Matthew 24, but he also indicated in the same passage when their end shall come and, as stated above, that end appears to be when the millennium arrives.

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**What Edison Is Doing**

He is conducting a research into the field of rubber production, trying to discover a plant which will produce rubber quickly, cheaply and in abundance. Henry Ford and Harvey Firestone are co-operating with him, and they have sent expeditions on the quest into South America, Asia and Africa.

Why are these men doing this? As a commercial venture? No. We cannot compete with the tropics in commercial rubber and there is no use trying, it is said. But if another war comes, the first thing the nations of Europe will do is to cut off our rubber supply.

What, another *war?* "Surely," says Mr. Edison, "don't make any mistake about it. We may run along a good many years without it, but sooner or later Europe will combine against us."

How terrifying that prospect is! Think of our farmers as about to be instructed in the art of raising rubber plants for such an object! They will sow by machinery and harvest by machinery, the whole process will be almost entirely mechanical, and chiefly as a war-preparedness measure.

What shall we say to those things? How they would take the heart out of us if we did not know Jesus Christ, and if we were not looking for His coming to set all things right? Peace societies and committees of one name and another are urging us to cultivate the will for peace, and how diligently some of us are trying to do it, but of what avail if Edison and Ford and Firestone are true prophets?

And who that knows and believes the Bible can possibly doubt the fact that they are true prophets? Some of us are passing off the scenes, but we have children and children's children to leave behind, and how we tremble at the thought of what they may be called upon to face! What a motive for us to preach Christ to them! What a motive to rebuild the family altars that are broken down, to revive old-fashioned evangelism in our churches, to support activities like the Pocket Testament League, the Bible and American Tract Societies, the Gideons, the Bible institutes and every other gospel agency that is spreading the truth of God and pointing humanity to the only and the all-sufficient Saviour!

We thank God for the great scientists and inventors, the great captains of industry and the great philanthropists and philanthropies that are doing so much in our day to prolong the lives of people and to make the world a more comfortable and more pleasant place in which to live, but these things cannot bring peace. That is the gift of Christ. "My peace I give unto you" (John 14:27). This means the peace He Himself possessed and the peace His Cross procured for sinners. Peace of conscience, of character, of con-



**Founder's Week Conference Begins Sunday, Feb. 5, and Ends Thursday, Feb. 9.**

fidence. That inner peace which the world cannot give, and which, glory to God, the world cannot take away. "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

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**Visualizing a Need**

"The nation which would have endowed the man could not visualize the need which was to him so real." This is the way in which the *Washington* (D. C.) *Post* sometime ago alluded to Sergeant Alvin C. York, of Tennessee, who, according to General Pershing, was the outstanding hero of the World War. York, like Lindbergh, refused to capitalize his fame, and devoted his energies to the establishment of a school for his own people, the Mountain Whites of his native state. There has been trouble in the affairs of the school, and the *Post* said that York might have to surrender his interest in the work which could not have been established but for his vision and self-sacrifice. We trust such may not be true. We do not know Sergeant York, but nevertheless, we would be glad to assume our share of the duty resting upon the whole nation to prove to him that his patriotic heroism is not forgotten.

But that phrase remains with us—"The nation which would have endowed the man could not visualize the need which was to him so real." That is true of other needs, and particularly so of the Moody Bible Institute of which we speak just now. The Institute has men in the field preaching the gospel and teaching the Bible, and it is training students to go into every corner of the world to do the same. Now, if these men in the field appealed to the people for their personal financial support, gratitude for blessings received would lead the people to respond generously. But when they appeal for the financial support of the Institute itself, the people seem unable to "visualize the need" which is so real.

May we not therefore, ask our readers at least, to give serious and prayerful consideration to this need? Christian givers should *think* more about their investments for the Lord. They should not give simply upon impulse, or when emotion is stirred, or to afford themselves satisfaction, and certainly not to flatter their pride. They should give where their sanctified judgment leads them to conclude that their means will go the farthest and accomplish the most. They will be greatly helped in determining that question if they will send a postal card for information as to what the Moody Bible Institute is actually doing today for the souls of men and the promotion of the work of God in the earth.

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**Child Welfare in China**

The Child Welfare Association of China has its headquarters at 150 Fifth Avenue, New York, and it has asked us to give publicity to its work. There are the strongest of humanitarian motives leading us to comply with the request, for what can appeal to a human heart and especially a regenerated heart, like an effort to save orphan children from starvation and death? One dollar feeds, clothes and educates an orphan for a week, five dollars for about a month and fifty dollars for a year. There are thousands upon thousands of orphans needing this love and care, and all gifts sent to the above-mentioned address will be applied to the purpose intended.

We write the above with a sincere heart, but we feel it incumbent to add that we are not as happy in doing it as we could wish. The reason for this is that in China, so we are informed, this welfare work is regarded by those engaged in it, as a more desirable form of Christian activity than the direct teaching and preaching of the gospel. In this respect it is like similar welfare work in our own country, and we are convinced that anything of the kind which leaves direct evangelism in the background, ought not to have the unqualified endorsement of those who believe in the lost condition of the race and salvation only in the blood shed on Calvary. Child welfare work is a good work, but if it becomes the enemy of the best, what then?

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**A Cigarette Poster**

The *Evangelical Messenger* in one of its issues last summer called attention to a billboard advertising campaign in a way that interested us. The advertisement in the judgment of the *Messenger* was an invitation to the young women of the country to join the army of cigarette smokers. The first poster represented a man smoking a cigarette. In the second, there appeared with him an attractive young woman, but he was still the only smoker. In the third poster, the man disappeared and the young woman alone was seen. There was no cigarette between her lips, but she was praising a particular brand. The thought of the *Messenger* was that the tobacco companies were gradually getting the public used to the idea of women smoking. The next poster, it was anticipated, would feature her smoking a cigarette. We are interested to see how it comes out.

The *Messenger* thinks, and the MONTHLY agrees with it, that as the result of the poster, many young women will believe it is quite the thing to smoke a cigarette, and thus they will become addicts of the nicotine habit. If so, how baneful the effect upon our womanhood! Fingers stained, teeth discolored, breath fouled, vital forces weakened, self-respect lost, to say nothing of the respect of men and the general losing out of the finer qualities of human life! We say nothing about the Christian testimony of such young women, for of course, real Christian women would not be influenced by such a poster.

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**All from a Headline**

One can hardly be shocked at anything these days, but we came near to it last month, when we saw a newspaper headline to the effect that a judge of the Supreme Court of Illinois had openly, though unofficially, advocated or endorsed nullification of the Eighteenth Amendment and its enforcement acts. However, the judge now comes forward to deny it, and to add that he did not even suggest such a thing!

How then did the report get started? In the same old way. The press using only such portions of the written speech as suited it, wresting those portions from their context, and thus giving to the whole address an interpretation never intended. "It is certainly disheartening to awake to find yourself pictured as a nullificationist," said the judge. "The theme of my address was respect for the Constitution and for the system of government it represents."

What are the lessons from such an incident, alas! now so alarmingly common? First, don't trust headlines. Secondly, don't believe all you hear. Thirdly, don't form judgments on one side of a case. Fourthly, don't think all our public men are as bad as they're painted. Fifthly, sixthly, and so on, may be supplied by the reader.

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**A Book Number**

It is in keeping with the holiday season to give the readers of the MONTHLY the benefit of our reviews of the latest books. Several additional pages have been added to the department in this issue, and special effort has been made to fill them with a large and wide selection of current publications.

The number on our staff has recently been increased, and it is anticipated that in the future it will be possible to provide the public our expression of the latest books shortly after they are received from the press.

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**Missionary Donations**

Donations which our subscribers have kindly sent in from time to time have enabled us to send the MOODY BIBLE INSTITUTE MONTHLY to a large number of missionaries on the foreign fields. We voice the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

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**Christmas Gift Subscriptions**

Each year our readers are appreciating more and more the blessings received in giving a MOODY MONTHLY yearly subscription to their friends as a Christmas remembrance. We have received many letters regarding the Christmas card sent to notify the recipient of the gift. This year we are expecting a large number of orders and should appreciate it if you would send us your order early so that it may be cared for before the proverbial Christmas "rush." We will send the Christmas card to you for mailing, or mail it ourselves, as you prefer. A subscription to the MONTHLY is a most acceptable gift, and a constant reminder throughout the year of your thoughtfulness.



**Make Early Reservations for Founder's Week Conference.**

# Christ, the Central Object of Prophecy

*By* Rev. James M. Gray, D.D.

*To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43*

THE apostle Peter is addressing the Gentile soldier Cornelius, and speaking of Christ, he says, "To him give all the prophets witness."

Moses was the earliest of the prophets whose books have come down to us, and to him was given the honor of being a messianic prophet in his own name as well as recording those prophecies that went before on the Messiah, i. e., prior to his time. The first of these latter was in the judgment pronounced upon the serpent in the garden of Eden, where Jehovah said, "I will put enmity between thy seed, and the seed of the woman; thou shalt bruise his heel, but he shall bruise thy head" (Gen. 3:15). The second was in the promise to Abraham that in his seed should all the families of the earth be blessed (Gen. 12:3). The third, in Jacob's dying benediction upon his sons where he said, the "sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come" (Gen. 49:10). Shiloh means peace, and it is ascertained by a comparison of other scriptures of the Old and New Testaments that the allusion is to the Messiah.

But as I have said, Moses himself was a messianic prophet. In the eighteenth chapter of Deuteronomy we have the clearest and most definite outline of the Messiah yet met with, where Moses speaks of Him as a prophet, saying: "The Lord your God will raise up unto you a Prophet from among your brethren, like unto me; him shall ye hear in all things" (v. 15), a prediction finding a near fulfillment in the history of Joshua, who immediately succeeded Moses, but finding a later and complete fulfillment in Jesus Christ as we discover by the statements of the New Testament (Acts 3:22).

David is the second great messianic prophet, following Moses about 500 years later. To him personally was vouchsafed the most remarkable and most comprehensive prophecy of Christ in the Old Testament. It is recorded in the seventh chapter of 2 Samuel, at the time when David desired to build a house for Jehovah. Nathan was instructed to withhold him from doing so, and to say that instead of his building a house for God, God would build him a house. By this was meant that the Son who should come forth from David's loins should sit upon his throne and that his kingdom would be established forever. This prediction the career of Solomon was not large enough to fill, and we know from the New Testament, as in the other case, that it applied to Christ (Heb. 1:5).

But David himself was a great messianic prophet, hardly second even to Isaiah in the range of his predictions. If we may assume all the messianic psalms to have been composed by David, and certainly very many of them were, he not only alludes to the incarnation of Christ, but speaks minutely and graphically of many details of His life, His betrayal and sufferings on the cross, His death, resurrection, ascension, His dispensation of the Holy Spirit, and even His millennial glory (Ps. 2, 16, 22, 24, 40, 45, 68, 69, 72, 97, 110, 118).

Following David comes Isaiah, say 300 years later, whose many allusions to the Saviour and to the period of the gospel have given him the title of "the evangelical prophet." It is he who first predicts Christ's name and His virgin birth, he tells the family of which He should be born, describes His twofold nature human and divine, enlarges upon His sufferings and the vicarious nature of His sacrifice, and depicts in glowing colors the glory of the latter days when He shall reign over the house of Israel (Isa. 7:14; 9:6, 7; 11:1-5; 52:13-53).

We pass briefly over Micah and Jeremiah. The first was contemporaneous with Isaiah, and spoke of the city in which Jesus should be born (5:2). The second was his successor, who predicted that the Messiah should be of the house of David (Jer. 23:5, 6).

We come now to the great prophet of the captivity, Daniel, who indicated the time of Christ's coming to be 62 hebdomads, or 434 years after Jerusalem should be rebuilt (9:25, 26).

Following Daniel we have the post-captivity prophets, the last in the annals of the Old Testament, Haggai, Zechariah and Malachi. The first predicted that the Desire of all nations should come while the second temple was still standing (2:7). The last told of His forerunner, John the Baptist (3:1); and the one between the two, Zechariah, gave the minute details of His entry into Jerusalem as King of the Jews, His rejection by the nation, and other events concerning Him reaching to the end of, and even beyond the present age (Zech. 9:9; 11:7-14; 12:10; 14).

II

An analysis of these prophecies from Moses to Malachi, reveals the fact that they speak of four or five different features of the person and work of the Messiah as one may be pleased to classify them.

1. They include predictions *concerning His nature.* His human nature is clearly indicated in those earlier predictions which speak of Him as the seed of the woman and the seed of Abraham, but no less clearly in the later utterances which tell of His physical sufferings which of course could not have been predicted of one who was not man.

But His divine nature, His God nature, is borne witness to with equal power. Observe for example, those predictions which speak of His existence before His birth of the Virgin Mary; the distinct allusion of Isaiah to Him as the Mighty God, the Everlasting Father, the Prince of Peace. But especially note the Psalms where He is alluded to again and again under the titles of Jehovah and God, and in circumstances which admit of no doubt as to their application to Him.

2. These predictions refer not only to His nature but to *the precise time of His birth.* The sceptre was not to depart from Judah nor the lawgiver from between his feet until Shiloh come. But the sceptre did depart from Judah, and the lawgiver from between his feet at the destruction of Jerusalem and the dismemberment of the Jewish state by the Romans in the seventieth year of the Christian era. If therefore, the Messiah had not come prior to that time, He would never come. Singular fatuity, is it not, which prevents Israel after the flesh from seeing this today, and recognizing in Jesus their Messiah? Daniel's prophecy as to time was even more literal. There is some doubt as to the precise date from which the calculation as to Daniel's seventy weeks ought to commence. But the greatest difference is only ten years, and the most probable date causes the prophecy to coincide precisely with the history of Jesus Christ.

3. There are the predictions regarding the *circumstances of the Messiah's earthly history.* Micah, for example, names the very town in which He should be born, 700 years or so before the event transpires. He writes: "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come who is to be ruler in Israel" (5:2). Jeremiah particularly denominates Him as of the family of David. Malachi tells of John the Baptist, and so does Isaiah. Zechariah even speaks of His being sold for thirty pieces of silver and the use to which the money was afterwards applied in the purchase of a potter's field. The casting lots upon His garments is foretold, the piercing of His side by the soldiers, the vinegar given Him to drink, the words He uttered upon the cross, the conduct of the people who beheld Him there, and even the incident of His obtaining a tomb in the garden of Joseph of Arimathea (Zech. 11:12, 13; 12: 10; 13:6, 7; 14:4)!

Finally, we perceive that *His characteristics and official work are foretold.* He was to be a King and Conqueror of universal empire, and yet He was to be despised and rejected of men, both of which characteristics we have seen fulfilled in Jesus Christ, and in none other. He was to be a light to lighten the Gentiles, and under His administration the moral condition of the whole earth was to be changed,



**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

both of which characteristics also we have seen verified in Jesus Christ. But especially was His death to be vicarious, a substitute, i. e., for the eternal death of those who should believe in Him. It is Isaiah who especially dwells upon this characteristic, telling us in the fifty-third chapter how He, the Messiah, "hath borne *our* griefs and carried *our* sorrows." And, though He did no violence, and neither was any deceit found in His mouth, yet it pleased the Lord to bruise Him. But "he was wounded for *our* transgressions; he was bruised for *our* iniquities; the chastisement of *our* peace was upon him; and with his stripes *we* are healed." This truth, if it did not find its gracious and wondrous fulfillment in Jesus of Nazareth, must convict that holy and blessed One of the grossest blasphemy, for He allowed Himself to be pointed to as "the Lamb of God who taketh away the sin of the world." He also spoke of Himself as a ransom for many (Matt. 20:28); and testified that He was the Good Shepherd, who laid down His life for the sheep (John 10:11)!

III

It is upon this last thought, the prophetic testimony to Christ's sacrificial and substitutionary death upon the cross, that Peter lays the greatest stress in his address to Cornelius, when he says: "To him give all the prophets witness that through his name *whosoever believeth in him should receive remission of sins.*"

The apostle does not mean to say that all the prophets testified to this in so many words, but only that it was involved or implied in all they testified about Christ. Neither does he intend to teach that this was *all* they testified about Him, but only that it was the germ, the central truth of all, certainly the most important and the most appropriate to be presented to Cornelius at that time.

Let us analyze the statement for it is what Martin Luther would call a "little gospel" in itself.

Here is embodied, for example, the only means of salvation, namely, through the name of Jesus, which means Saviour in itself, a Saviour from sin, and includes all that He is in His divine person and all that He has done on behalf of man.

Here is in the second place, the universality of the offer of this salvation, for *whosoever* believeth in Him shall be saved.

Here is in the third place, the condition of salvation, whosoever believeth in *Him,* not whosoever believeth in any *doctrine* concerning Him, or whosoever believeth merely *what He says,* but believing, trusting, relying upon *Him,* as the one supreme object of confidence and hope.

Here is in the fourth place, the nature of salvation, which is the remission of sins, not merely the forgiveness of sins, i. e., not merely the remission of the future penalty for sin, but the remission of the sin *itself,* the cleansing from all unrighteousness.

IV

But what made this particular truth about Jesus Christ so important and so appropriate to be presented to the Gentile centurion at this time?

Who was this centurion? He was as to his character a moral man; a religious man; a kind and benevolent man. He was a man who prayed to God always, and gave much alms to the people. But he was not a saved man for all that. And what is more, he was conscious of that fact. He knew that everything was not right between him and God. He knew that there was guilt upon his soul. He was seeking light upon the way to get right with God, and it was an evidence of God's condescending grace to him that Peter had been sent to bring that light, and to tell him words whereby he might be saved.

The essence of Peter's message was the words quoted as our text. "To him," i. e., to Jesus Christ, "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Cornelius believed this truth. He received it upon the spot. He simply and gladly received it, and soon came into the joyful consciousness that God had granted unto him as well as to his Jewish teacher, "repentance unto life."

Am I addressing some just now who are in Cornelius' case? Am I addressing some who are moral people, religious people, benevolent people, who nevertheless are haunted and justly so, by the sense that all is not right between them and God? Do they realize that there is guilt upon them, and are they anxious to be delivered? It is my duty and my privilege to present this same Saviour to them,—and there is none other that can meet their case—and to urge them to receive Him as simply and as gladly as Cornelius did, promising them the same result. It is possible that they may not come into the joyful *consciousness* of their remission as promptly as Cornelius did, but the remission will be theirs on their acceptance of the Saviour whether they are conscious of it or not. The fact is based upon the unchanged and unchanging Word of God, and not upon any one's experience of it.

But am I addressing some who are like Cornelius in the first particular and not the second? Are they moral, religious, benevolent, and are they satisfied with that? Have they no longing for anything more than that? No consciousness of sin, no feeling that they need a Saviour? It is still my duty to press this truth upon them.

If to Christ give all the prophets witness that through His name whosoever believeth in Him shall receive *remission of sins,* then remission of sins must be a very essential matter for any man, the most essential which he can be called upon to consider; more essential than his morality, his religiousness, or his benevolence.

If to Christ give all the prophets witness that *through His name* whosoever believeth in Him shall receive remission of sins, then this essentiality cannot be received through their morality, or their religiousness, or their benevolence, for these, good or desirable as they may be in themselves, are not His name.

If to Christ give *all the prophets* witness that through His name whosoever believeth in Him shall receive remission of sins, then their witness is worthy of belief. It is not one prophet but *all* the prophets. It is not all the prophets living in one particular age, but in all the ages. It is not all the prophets in all the ages witnessing to *different* things, but to one thing—a fact in itself which proves their witness to be not the conceptions of any human minds, but the conception of one divine mind—God.

One night some years ago, I was crossing Boston Harbor on a ferry-boat in a dense fog; so dense that those of us on the forward deck could not see a single object beyond it. Fog-horns were blowing, whistles screaming, bells ringing all around us, and some of them apparently at our very elbow.

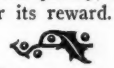
Why were they thus breaking silence, perpetually breaking it; not confusedly but regularly, systematically, one after the other in regular order? It was to warn our pilot that danger was near, and to indicate the directions in which he should guard against it.

And there was great necessity for doing so. Twice we narrowly escaped collision. Once we came so close upon a dredging machine that the quiet conversation of the men on board could be distinctly heard; and once we came "head on" against a bulk-head so that we could touch it with our hands.

By and by, however, we recognized the far-off tinkling of a bell, which we knew to be the particular signal sounding out from the slip where our boat belonged. We backed water until it seemed as if we were recrossing to the opposite shore again; then we turned the rudder southward, and at length, still guided in the darkness only by the bell, we made another turn northwesterly. Then we saw a light penetrating the gloom from our landing-place. All were relieved by that beacon and we made for it and soon found ourselves with grateful hearts on terra firma.

My dear friends, some of you who are following these words are spiritually like the passengers on that ferry-boat. The witness of the prophets to Jesus Christ concerning the remission of sins and which have been heard in all ages, are just so many whistles, so many bells, so many fog-horns warning of extreme peril in the pursuance of a course in sin. Stop the engine for a while. Listen if there be not a voice among them all that is meant for you. Retrace your way. Turn the rudder of your life in the right direction. Head your prow for the light which then will manifest itself. Steer by that Light which lighteth every man that cometh into the world, and ere long you will have the relief and joy of anchorage in Christ.

It is only thus that you can understand the meaning of the first advent of Jesus Christ, which we are now commemorating, or look forward with any hope to that second advent, which is as certainly to come, and to come quickly, bringing either its judgment or its reward.



"All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."—John Ruskin.



**A Strong Program for Founder's Week Conference.**

# WHY BETHLEHEM
# As the Birthplace of Our Lord?

*By* Rev. Wilbur M. Smith, Covington, Va.

WHEN God chose Palestine as the earthly sphere for His great redemptive work, a home for Israel, the place where His Son was to be born, to live, and to be crucified, and the area in which the last great struggle between heaven and earth is to take place, He did so in His infinite wisdom, because Palestine of all places in the world was the one perfect location for these stupendous events. At least a dozen reasons why God chose this land could be given but, in passing, it might be stated that long before Abraham came from Ur of the Chaldees, the Egyptian name for Palestine was a word meaning "holy."

Dr. Scroggie has said, "In geography, as in history, places as well as peoples are integral parts of the world-wide and age-long plan of God." In the light of this principle therefore, we turn to the city of our Lord's birth and ask, Why was Bethlehem chosen as the place where Jesus should be born?

### A Place of Beauty

Though the point has perhaps, no particular bearing on the main line of argument, yet it is worth remembering that the birthplace of our Lord was and is one of great beauty. George Adam Smith says that Bethlehem "though too little to be placed among the families of Judah, is the finest site in the whole province."

But in thinking of the appropriateness of this Judean hamlet for the birthplace of Jesus, it is probably the name *Bethlehem* that first attracts attention. The word is a Hebrew one, compounded of *beth,* which means house, and *lechem,* which means bread, or food. Thus Bethlehem means house of bread.

In each of these words and in their combination, the deepest truths in relation to the birth of Christ are found. Throughout the Old Testament it was almost always in a *beth* that God met and spoke with men. When God spoke to Jacob at Bethel, Jacob cried out, "This is none other but the house *(beth)* of God, and this is the gate of heaven" (Gen. 28:17). The Tabernacle is called "the house *(beth)* of the Lord" (Exod. 23:19), and it was here from above the mercy-seat that God graciously promised, "There I will meet with thee, and I will commune with thee" (Exod. 25:22; 29:42). The Temple of Solomon is, at times, also referred to by the word *beth* (e. g., 2 Kings 11:10, 11; 1 Chron. 6:10, 48; 17:12).

In the Old Testament then, the word *beth* frequently indicated a place appointed by God where He was to meet and talk with men. And was it not in Bethlehem, by the birth of Christ, that God did most perfectly meet with and talk with mankind? His very name, Emmanuel, God with us, indicates how intimately that fellowship was now to be. He actually, physically met with men, was seen of them, with their own eyes, looked upon and handled (1 John 1:1). God could never possibly meet with man in a way more intimate and effective than when He actually took upon Himself the form of a man, and became obedient unto death. "By various partial revelations, under various forms of appeal, did God in past ages speak to our fathers in the persons of His prophets. But now, as the age in which we live draws to its close, He has spoken to us in the person of His Son" (Heb. 1: 1, 2, Way's translation).

### The House of Bread

The second half of the word, *lechem,* is even more significant. Over two hundred times in the Old Testament is this word translated bread; occasionally it is used to indicate food in general, or meat. The town probably got its name from the grain fields that surrounded it, making it a granary from which great quantities of wheat and barley were sent up to the city of Jerusalem. How beautifully appropriate that He who called Himself "the Bread of God" (John 6:33), should be born in the town that bore the name "House of Bread," and which supplied to the holy city the bread that perisheth. As Lancelot Andrewes quaintly remarks, "For that the town itself never had the name rightly all the while there was but bread made there, 'bread' the bread of men! Not till the bread was born there, which is 'Bread of Angels' as the Psalm (78:25) calleth it, 'and man did eat angel's food,' then, and never till then, was it Bethlehem."

What was the bread which Christ came to give for the life of the world? "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). What was His flesh but His precious body, and what is the body but the house of the one who dwells therein? Bread for the life of the world, bread which was His body, could only be given, be broken for us, when the house, the body, was brought forth in the manger of Bethlehem! Bethlehem, always famous for supplying bread which giveth life that perisheth, now witnesses an event which is to bring a new Bread into the world, a Bread which, coming down from heaven, now for the first time is to be made available for a perishing humanity.

### History of Bethlehem

The fact that this gospel city has an Old Testament history is remarkable, for most of the places made famous by the presence of our Lord are never mentioned in the Old Testament, Nazareth, Capernaum, Cana, Bethsaida, Bethabara, Magdala, Bethany and Emmaus. The Sea of Galilee itself, around whose shores most of His public life was spent, and where He did most of His miracles, is rarely found in the Old Testament, and never in any event of importance.

Christ did most of His work in new places, devoid of a traditional past, but the beginning and end of His life, centering in Bethlehem and Jerusalem, bind together the Old and New Testaments in an inseparable way. Both of these places have histories reaching into the days of the patriarchs and are again and again appearing on the pages of the sacred record with increasing importance.

However, with the birth of Christ the history of Bethlehem terminates. He Himself, as far as we know, never returned to the town, and it is never again referred to in the entire New Testament. Jerusalem continues to play a strategic part in the life of the apostolic church. In the latter days of this age, and in the age that is to follow, it has a tragic as well as a most glorious career marked out for it in the prophets, but Bethlehem fulfilled her mission in bringing forth the babe Jesus.

The earlier references to Bethlehem do not, when first considered, connect in any vital way with the great event of its history. The name is first found in Genesis 35:19, where we are told that "Rachel died, and was buried in the way to Ephratah, which is Beethlehem." Rachel's tomb is still to be seen, about a mile north of the present town, one of the most authentic spots in all Palestine. John Ker once beautifully said of the death of Rachel: "She sank, as did all the ancient saints, on the way to the birthplace of hope."

### The Royal Line and the Royal City

Another mention of Bethlehem brings us to an event of great importance when considering the birth of our Saviour, for here lived Naomi and Elimelech, who left their home town for the country of Moab, for "there was a famine in the land." A famine in the place famous for supplying food!

In this strange land, Naomi's two sons married Moabitess women, Ruth and Orpah, and while they were still in Moab, Naomi's husband and two sons died. The events that followed are too well known to need repeating. We are interested particularly in the marriage of Ruth, in the city of her mother-in-law, to the wealthy Bethlehemite, Boaz. In the consummation of this marriage we have brought together for the first time, the royal line through which Christ was to come, and the royal city. King David was the great grandson of Ruth and Boaz.

Thirteen hundred years before she is to fulfil her mission in bringing forth



**Do Not Forget Founder's Week Conference, Feb. 5-9.**

the child Jesus, Bethlehem has within her walls a family from whom, in the same town, this Child is to be born! It should be observed that the family is not purely Jewish. Ruth is a Moabitess, and by her marriage with Boaz, "there entered a strain of Gentile blood into the pedigree of Christ according to the flesh, as if in token that in a day still far off, Jew and Gentile should be one in Him."

### Kinsman-Redeemer

One cannot leave this beautiful story of Ruth without calling attention to the typical aspect of her marriage, suggesting the redemptive work of Christ as our Kinsman-Redeemer. According to the law, Boaz, by being the near-kinsman of Ruth, was bound to redeem the inheritance of the deceased relative and marry his widow (Lev. 25: 25-31, 47-55). "So Boaz took Ruth, and she became his wife."

The kinsman must be "nigh of kin" in the first place; he must be able to pay in full. How beautifully is the work of our Lord thus typified. He first became our kinsman by becoming man. "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren" (Heb. 2:16, 17).

It was in Bethlehem that the Son of God became the kinsman of men, and made it possible to redeem us. He was able to redeem us. He paid the price of our redemption in full (Gal. 3:13; 1 Pet. 1:8, 19). He not only redeemed for us the inheritance that we had lost through sin, purchasing the Church with His blood, but that which He has purchased becomes His Bride, perfectly purified, without spot or wrinkle.

If we would study the book of Ruth minutely, it might be that we should find in Boaz, as others have, a sevenfold type of our Lord, "as the Lord of the harvest, the near-kinsman, the supplier of wants, the redeemer of the inheritance, the man who gives rest, the wealthy kinsman and the bridegroom."

### City of David

We may safely assume that the family of Boaz continued to reside in Bethlehem uninterruptedly until the time of David's birth, a period of something over two hundred years.

David, the son of Jesse, born in Bethlehem, tended the sheep of his father on the hills about the town and was here anointed the future king of Israel (1 Sam. 16, 17). For this reason is the place called in later years "the city of David" (Luke 2:4). The fact that Christ's nativity occurred in the town where David too was born makes our Lord's title, "Son of David," doubly significant.

It is more than a physical relation that Christ bears to David however, as every Christian knows. David was the perfect shepherd of his father's sheep who, very near to Bethlehem, slew both a lion and a bear in defending his attacked and helpless sheep (1 Sam. 17:34-36). And so our Lord did awful combat with sin and death for us, who were helpless before them both. Over sin He constantly lived victoriously, and over death He triumphed by coming forth from the tomb. David at the risk of his own life fought with wild beasts, but came forth unhurt. Christ went much further. He was the Good Shepherd that actually gave His life up for the sheep (John 10:11).

© Wide World.

**Christmas Morning in Modern Bethlehem**

With David's capture of Jerusalem and his building a palace there, the royal line through which Christ was to come is transferred from the quiet Judean village to the great city to the north of it, from "the city of David" to the "city of the Great King." It is interesting to observe, as Andrewes points out, that "from David to the Son of David we read not of any other 'born at Bethlehem.' No record to be shewed but of them two." Bethlehem accomplishes its first great mission in the birth of the man who was after God's own heart. It accomplishes its second and last great mission in the birth of God's only begotten Son.

### "No Room in the Inn"

Passing over other events in Bethlehem's checkered career during the succeeding centuries, we turn our attention to a passage that by many goes unobserved in its relationship to the birth of Christ. "And they departed and dwelt in the habitation of Chimham, which was by Bethlehem, to go to enter into Egypt" (Jer. 41:17).

The margin of the Revised Version translated the word *geruth* (found in no other place in the Old Testament) by lodging place, rather than habitation. Chimham was one of the sons of Barzillai the Gileadite, and was sent by his father to live in the house of David (2 Sam. 19:37, 38). With this in mind we are prepared for the plausible suggestion of Dean Stanley:

> "Four miles out of Jerusalem, under the King's own patronage, a celebrated caravanserai for travelers into Egypt—the first halting-place on their route—was founded by Chimham, on the property granted to him by David out of the paternal patrimony of Bethlehem. That caravanserai remained with Chimham's name for at least four centuries, and according to the immovable usages of the East, it probably was the same which at the time of the Christian era, furnished shelter for two travelers with their infant Child, when 'there was no room in the inn,' and when they too, from that spot fled into Egypt."

If this inn of Chimham was really the inn of the New Testament record, and many students believe that it was, then the parents of our Lord, of the House of David, were refused lodging in an inn that stood upon a piece of ground that once belonged to David himself. "He came into his own things (R. V. margin), and his own received him not" (John 1:11).

### Micah's Prophecy

The last references to many subjects in the Bible have a significance that might be favorably compared with first references in the Scriptures. In the latter we generally have the truth of further revelation stated in germ; in the former we frequently have a summary of all that has gone before.

The last verse in the Old Testament in which Bethlehem is mentioned might, in many respects, be said to be the most important of all the verses containing its name. We leave the field of history for the sphere of prophecy. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings



**Rev. John MacBeath, of London, at Founder's Week Conference.**

forth have been from of old, from everlasting" (Micah 5:2).

It is not to be wondered at that the English scholar, William Hales, speaks of the prophecy of Micah as "perhaps the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the Messiah and His successive manifestation to the world." And then he reveals some of the treasures that are deposited in this one verse:

> "It crowns the whole chain of prophecies descriptive of the several limitations of the blessed seed of the woman, to the line of Shem, to the family of Abraham, Isaac and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in His birth at Bethlehem, 'the city of David.' It carefully distinguishes His human nativity from His eternal generation; foretells the rejection of the Israelites and Jews for a season, their final restoration, and the universal peace destined to prevail throughout the earth in 'the regeneration.' It forms therefore, the basis of the New Testament; which begins with His human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; His eternal generation, as the Oracle, or Wisdom, in the sublime introduction of John's Gospel; His prophetic character and second coming, illustrated in the four Gospels and the Epistles; ending with a prediction of the speedy approach of the latter in the Apocalypse (22:20)."

### Shepherd of Israel

Matthew's quotation of this prophecy (2:6), which reads (in part), "Out of thee shall come a Governor, that shall rule my people Israel," contains a word over which, in closing, we might linger for a moment. It is the word rule, which in the Greek is *poimaino*, meaning "to shepherd, to feed a flock." Weymouth translates accordingly, "One who shall be the Shepherd of my people Israel."

It is the word translated feed in Luke 17:7, and is used by our Lord when He tells Peter to "feed my sheep" (John 21:16).

This word is exceedingly rich in its deeper meanings, for, as Trench has pointed out, it involves "the whole office of the shepherd, the guiding, guarding, folding of the flock, as well as the finding of nourishment for it."

> "This one little word, rule or shepherd, on the first page of the New Testament, binds together the whole history of Bethlehem. It speaks of food, the very idea which is expressed in the name of the town, House of Bread. It speaks of a shepherd, and here was born and lived as a shepherd for many years the one who later became King David, son of Jesse. The whole story of the book of Ruth is concerned with the supply of food. The prophecy of Micah tells of One who is to be Ruler in Israel. At the time of His birth, angels appeared to shepherds who were watching their flocks by night. And here was born the Good Shepherd of the sheep. The last time the little word to feed *(poimaino)* is found in the Bible is in that beautiful passage in the seventh chapter of Revelation: 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes' (vv. 16, 17)."

He became flesh in the House of Bread, fulfilling the prophecy of One who should feed His people, will throughout all eternity continue to feed them in a most exalted and spiritual and sufficient way.

We return to the question with which we began. Why was Bethlehem chosen as the place where Jesus should be born? Surely the answer is that there was no other place in all the world so appropriate and suitable for such an event. One might say reverently, it was the only place in which He could be born. Its name points Him out as the Bread of God. Its history indicates One who was to be the Kinsman-Redeemer, the Son of David, and the Great Shepherd of the sheep. As the place definitely pointed out in prophecy where the Messiah must be born, it makes Him the One in whom the Law and the Prophets find fulfilment.

If, as tradition tells us, the sheep grazing on the hillsides about Bethlehem were intended for the sacrifices of the Temple at Jerusalem, the truth of Bethlehem becomes almost overwhelming. It is no wonder that, as Lightfoot tells us, "the Jews are very silent of this city; nor do I remember that I have read anything in their literature concerning it besides those things which are produced out of the Old Testament."

How glorious is our God, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, I will do all my pleasure" (Isa. 46:10).

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# The Communion of Saints

*By* Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

THERE is a separation from the world and a devotion unto God that those have who accept the great gift of the Saviour. They are saints, not because their characters and their histories are perfect, but because they are related by faith to Him who has begun the work of salvation in them and who will carry it on until it is finished. They are called saints and they are called to be saints.

On their way to perfection the saints share the Christian things with each other and thus have fellowship and communion. So that we speak of the communion of saints; we confess in the Apostles' Creed that we believe in "the communion of saints." We believe in this communion because we not only believe in Christ but also in that gift of the Holy Ghost that has been bestowed upon the Church in His name. There is a unity of spirit in which all Christians share, however much they may differ in matters of education and method. The unity for which Christ prayed already exists. It is the unity of spirit, though not yet the unity of growth. The saints are all pure in heart by virtue of the great sacrifice on Calvary, but they cannot yet see eye to eye, for they are yet immature. They have all made a covenant with God by sacrifice and they are learning what it means to accomplish a Christian history. They are learning this under the leadership of the Holy Ghost.

### Saints in All the Denominations

As we look upon Christendom today it is like looking out upon a choppy sea. Many winds of doctrine are driving people about in waves that conflict with each other and present a scene of confusion. Or it is like looking upon the erection of a great cathedral. A vast territory is covered with materials while something grand and beautiful is assuming shape behind scaffoldings. We cannot yet see a visible Church that illustrates in life and action all of the Saviour's teachings. There is no Christian denomination that fully represents Christ to men.

But there are saints in all the Christian denominations, and there is an ever growing communion among them. They agree in accepting Christ as Master and Lord. They do not all think alike; they do not all worship alike; they do not all work alike; but they all live by faith in the Son of God. Upon the principles of that faith they will come to agreement. Upon the applications of those principles they will disagree in peace. It is as it is with our natural lives. We are all alike human, we must all alike submit to the laws of nature; but with what an infinite variety of expression we live our lives. We do not quarrel with this diversity, and we must accept the spiritual diversity.

### They Will All Reach Home

The saints are blossoming in lovely goodnesses all over this field of a world, as expressions of the one life. They are like the flowers with which God decorates the hills and valleys of the earth. They bloom unconsciously, for

> **The saints appear, but in each other's eyes,**
> **The chiefs of sinners as they look within;**
> **Another's vision is a glad surprise,**
> **Their own reveals the presence of their sin.**

But there will come a day of beholding Christ as He is and of that likeness to Him which God is determined that saints shall have. Meanwhile let them think more about their agreements and less of their differences. They all accept the precious blood and the life-giving Spirit. They all follow Christ with a hope of coming to be where He is. They are all upon the everlasting road and leading the little children and the big children by the hand. They will all reach home. Let them emphasize their hopes together and share what progress they have made with each other. Let them not postpone indefinitely the communion of saints. Let them remember that they believe that there *is* a communion of saints, imperfect saints, yet real saints.



**Bishop Frederick D. Leete, D. D., is Promised for Founder's Week Conference.**

# The Rending of the Veil

## *From a Hitherto Unpublished Manuscript of the Late Bishop William R. Nicholson, D.D.*

*And, behold, the veil of the temple was rent in twain from the top to the bottom.—Matthew 27:51.*

IN THE previous discourse we considered the midday darkness at the crucifixion, designated as the first of the Calvary miracles. The second of those wonders, the next mentioned after the darkness, is the rending in twain of the Veil of the Temple.

It has sometimes been supposed that it was the earthquake which caused the rending of the veil. In that case we should have to consider the earthquake as the second of the miracles in order. But it seems gratuitous to ascribe to an earthquake the splitting in two of a loose hanging curtain, while it did not shake to pieces the building in which the curtain hung.

Therefore what saith the Scripture? "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; *and* the earth did quake, and the rocks rent." According to the order here, the rending of the veil was independent of the quaking of the earth. Indeed, whatever there is here of cause and effect would lead us to think that the rending of the veil was the result of the second of the two cries from Calvary, that is, the last, loud, expiring cry of the Crucified. The same cry then would be the cause of the earthquake.

### What Caused the Earthquake?

These two, the rending of the veil and the earthquake were twin consequences of one and the same antecedent. It was, as we may say, the loud voice of the expiring Saviour, which split in two the veil of the Temple, and shook the earth, and brake the rocks.

This, the suggestion of Matthew, is strengthened by Mark, who, while mentioning together the incident of the veil and the last cry of the divine Sufferer, does not mention the earthquake. Moreover, while Matthew, in accounting for the impressions of the Roman centurion in witnessing the crucifixion, says that he was affected partly by his seeing the earthquake; Mark, who says nothing of the earthquake, tells us that the centurion was affected partly by his seeing that Jesus *so* cried out.

From this comparison of the two evangelists it is suggested that the force of that cry is to be measured by the quaking of the earth; and if by that, then also, by the rending of the veil.

Thus, in seeking for the true adjustment of those two events with reference to each other, we have at the same time discovered a certain relation of cause and effect that is most solemn and sublime. "Jesus *cried with a loud voice,* and, behold, *the veil of the temple was rent in twain from the top to the bottom.*"

II

And now we should obtain a correct idea of the veil itself.

The Temple succeeded to and took the place of the Tabernacle, but the veil of the Temple was the veil of the Tabernacle perpetuated. There were many differences between the two buildings; but as to the veils, the later was just a reproduction of the earlier in material and ornamentation, while, in regard to their purposes they were precisely identical.

Therefore, although the veil rent was that belonging to the Temple, yet we must go back to the Tabernacle if we would bring out the instruction of our subject.

The veil was a covering of concealment to hang before the Holy of Holies, or Most Holy Place.

### Symbolism of the Tabernacle

There were three divisions of the Tabernacle—the outer Court, the Holy Place and the Most Holy Place. In the outer Court the congregation of Israel assembled. Into the Holy Place the priests daily entered to minister according to their office. Into the Most Holy Place no man ever ventured except the high priest, and he only once a year, with blood of atonement and smoke of incense.

In the outer Court, in the sight of the people, stood the Brazen Altar and the Brazen Laver—symbols of what is needed in order to draw nigh to God. There can be no approach to Him without passing the place of *bloody sacrifice,* and in that blood being *cleansed* as in a laver. In the Holy Place, in the sight of the priests who had just come from the bloody Altar and the cleansing Laver, were the Table of Shew-bread, the Golden Candlestick, and the Golden Altar of Incense—symbols of union and fellowship with God. In the Most Holy Place, for the eye of the high priest alone, were the Ark of the Covenant, its golden cover—the Mercy-seat, the cherubim and the Shechinah—the cloud of glory, symbols of the throne of God's presence, and power, and grace.

Thus, in the structure of the Tabernacle we have God's own symbolism of such truths as are involved in a sinner's acceptable worship of Him.

### The Meaning of the Veils

Also it was symbolized that there were obstructions to such worship. As long as the Tabernacle dispensation had a standing, the approach to God was very imperfect; for there were *veils* in the Tabernacle. The people in the outer Court were shut off from the Holy Place by means of the first veil; the priests in the Holy Place were shut off from the Most Holy Place by means of the second veil. The office of each veil was the same—that of concealing whatever lay behind it, and of barring a further approach.

By virtue of the Brazen Altar and the Laver, the people in the Court might advance so far; but only those who were priests might pass that veil, and go nearer, even to the symbols of fellowship with God; while only the one high priest might pass the second veil, and go the nearest, even to what were still more significant symbols of the fellowship of God.

Of this obstructive symbolism in the worship of God, it is the second veil which was the more expressive; for as the Most Holy Place was the acme of the reality and blessedness of communion with God, so it was with ultimate reference to it that all the ritual of the Tabernacle was conducted, from the coming in at the gates of the Court, up to the high priest's appearance within the oracle.

This second veil—the more expressive symbol of obstructionism, the concealment covering of the glory of God's presence—is the one spoken of in our text.

### The Second Veil Described

It was a curiously wrought fabric. Upon the ground-work of "fine-twined linen" were displayed the colors of blue, purple and scarlet. And those three colors, in that harmony which would result from the intervening of the purple between the other two, were interwoven in one mass of cherubim. It was a screen instinct with the ideas of life and power, and at the same time exhibiting beauty and glory. It hung by hooks of gold from four pillars overlaid with gold. The Scripture calls it a "cunning work"; the cunning of God, for it was copied from "the pattern showed to Moses on the mount."

How impressive it must have been, in the seven-fold light of the Golden Candlestick. With what awe it would fill the mind, since it hung there to hide from view the greater glory which was behind it. And by the pictured expression of guardian watchfulness and power in the inwrought cherubim, it was ever saying quietly but solemnly, "Thus far, but no



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farther." We may imagine the whispered reverence among the priests of the Holy Place.

III

But now the veil had ceased to exist. It was rent. Suddenly its office was at an end. There it still hung, but the eye might now see *through* it and *beyond* it. As a veil it was gone. All at once, and strangely, too, the concealment had ceased!

It was not as if the house, in which it was doing its office, had been destroyed, nor as if some hand of unauthorized violence had interfered with it, but as if itself had become internally exhausted.

**Resigning Its Office**

It fell in pieces in its own place before the Holy of Holies, as if resigning its office. No hand of man interfered, and not another thing, from porch to oracle, was either displaced or marred, through all the magnificent building.

It was not because of a natural process of decay, that the threads of the veil parted asunder; for though it fell in pieces, it did not fall in *tatters*. It did not have a rent here and a rent there. It was rent "in twain"—in just two pieces. As another evangelist says, "in the middle"—in two *equal* pieces; thus opening into the very center of what it had served to conceal. It was rent "from the top to the bottom" —in a straight line downwards, and completely through. It was not jerked apart by some intruder from below, but cleanly cut by an invisible hand from above. The statement implies the supernatural, and indicates that thus the matter would have been regarded by any one who might have witnessed it.

But yet more remarkable, the rending of the veil was a grand coincidence. When did it happen? Precisely when Jesus Christ expired on the cross. At the instant! That was the august moment for which the veil of concealment had been waiting; the moment for which through all the ages it had continued to exist in defiance alike of time and of violence. The very instant! As though an inherent intelligence had kept watch within it, and now heard the stroke of its heaven-struck doom.

**A Cry of Victory**

Especially, as we have seen, it was rent in immediate succession to the loud expiring cry of the Crucified. There were two loud cries from the cross. The first just before the darkness had ended; the second after the darkness had passed. The first was an agonizing wail of abandonment; the second a voice of joy. The first was crushed out of Him by that agony insufferable, of which the dread darkness was the sign; the second was the bounding forth of His feelings of achievement and deliverance in the restored light of the Father's communion. The first pronounced the words, "My God, my God, why hast thou forsaken me?" The second was a shout, pronouncing nothing, but following the words, "It is finished."

His work was done. He had borne our sins. The burden was gone. So, then, this second loud voice from the cross was the Conqueror's outcry of victory. As when a weary man, the day's task over, is pleased at thinking of the success his affairs have had, and sinks to repose in sweet visions of tomorrow, so it was with an intensely human joy, that ere falling asleep, in the triumph of His purpose accomplished, the suffering Saviour sent forth that final shout.

And how real the victory was made evident in the supernatural loudness of a dying man's voice. The Roman centurion was overcome with amazement at it, and the solid earth rocked.

With that shout of victory coincided the rending of the veil. As the Saviour finished His work, as the note of triumph rose high and clear from His dying lips, then, just then, as if an artisan's blade had passed swiftly down the veil, all concealment of the Holy of Holies was ended forever. It was a sign of *what* the victory was.

IV

Here, then, is something manifestly divine for us to ponder. It was meant that we should think of it and be taught by it. Not only does the Word of God record it, but the terms in which it is written required that the eye of the observer should be there. It is suggestive of the presence of witnesses, and as a matter of fact, there *were* witnesses. The timeliness of it was one of its most wonderful features. Jesus Christ expired at three o'clock in the afternoon. This was the time of beginning the evening sacrifice, so that the priests were in the Holy Place, in front of the veil, actually engaged in their duties. Yes, God meant it to be seen, and meant it to be thought of.

**Enemies Silenced by Proof**

And we may pause here long enough to note how strong a proof of the Gospel narratives is this statement of the rending of the veil. The evangelists were bold to publish their accounts in the midst of the Jews, and under the very eyes of the priests. Were they ever contradicted? How would it have been caught at and used by those acute and watchful infidels, Celsus, Porphyry and Julian! But no; the enemies of Jesus were silenced. They could not say that never before had they heard of it. The simple statement of the evangelists proves itself. It is the true story of the veil's destruction.

Truly, God meant it for instruction. With what power it might make itself felt may be inferred from the sacredness of the veil, which so controlled the conduct of the priests. Great as had been for fifteen hundred years the sins of the chosen people, violation of the secrecy of that veil had never been one of them. As, therefore, it fell asunder, strange and awful must have been the effect upon the witnesses. And as the sight of it affected the priests, so must their report of it have struck with wonder the excited community. In the great coincidences of the hour, how could it have failed to turn every honest thinker both Christ-ward and Cross-ward? What a practical consummation it was of the truth and meaning of the occurrence, when, so soon as the gospel began to be proclaimed, "a great company of the *priests* became obedient to the faith"!

And now to us the gospel record is evermore saying, "Behold,"—look at this great sight—this message of God to the eye—the gospel in symbolism.

V

Now the way in which the dying Saviour's victory was set forth and illustrated in the rending of the veil, we may learn from its consequences to the house of worship where the veil had hung. Whatever the changes it wrought there, such, by analogy, must be the victory of the Crucified.

**What the Evidence Proves**

First, the veil being rent, it became impossible for the high priest to continue to carry *within the veil* the blood of atonement.

Secondly, the unbroken secrecy of the Holy of Holies was now at an end, and all its mysteries opened to view.

Thirdly, the priests who ministered in front of the veil might now safely enter into that typical presence of God most freely.

Fourthly, the people in the outer Court might now advance into the Holy Place of the priests, and thence into the Holiest of all. When the very presence-chamber of God had ceased to be screened off, the spirit and meaning of the first veil also were exhausted.

The rending of the veil, therefore, was the destruction of the Tabernacle dispensation. It took the meaning out of the entire structure. It disjointed the ritual and decapitated the divine economy of the ages. And since it thus carried with it the demolition of the dispensation, so also it pulled down the middle wall of partition between Jew and Gentile, and threw open that presence-chamber of God to all mankind.

VI

Such were the typical results; and now for the real results. How did it come to pass that so obstructive an economy of worship was ever instituted by God? Why did He screen off the chamber of His presence from men and ordain that none should approach Him save under the shelter of sacrificial blood? Sin, sin,—that was the obstruction. All the Tabernacle arrangement was God's solemn asservation, that He will not commune with a man whose sin is upon him in its deep and damning curse.

When, therefore, those typical obstructions were swept away, it was signified that sin, the real obstruction, was taken out of the way. What was typically done in the veil was really done in Jesus Christ. This was the victory of His death. He, the sinless, battled for us with our sin, and He overcame it. He, the sufferer, exhausted in His own person the required suffering for sin.

**The Question of Sin Settled**

And so it was that the high priest of the veil was estopped from his office by that shout of triumph from the cross rending the veil. For now the Crucified



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Himself, the real High Priest, was to carry His own blood, once for all, not into the typical presence, but into the real presence, into the heaven of heavens. There He was to appear, in the power of an endless life, as Himself God's righteousness for sinners through faith in His blood.

Thus has He settled forever, for every one who will draw nigh to God through faith in Him, the entire question of sin, and removed every possible obstruction to the intimate fellowship of God.

### Man May Now Approach God

Now, therefore, the way is opened for man's approach. By faith and in spiritual worship we "have boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, his flesh" (Heb. 10:18-23).

In a word, the rent veil was the rent humanity of the Son of God. In its fine linen we see the righteousness of His human nature. In its suspension by hooks of gold—gold in the Tabernacle being a type of the divine nature—we see the dependence of His humanity upon His deity. In its heavenly blue and its earthly scarlet, and in the gradual shading off of the former into the latter by the intervening purple, we see heaven and earth blending together in His human life, in rich and beauteous harmony. And in the mass of cherubim into which it was entirely woven, we see the supernatural functions of His human history.

### Christ the Perfect Man

Oh, indeed, it was the "cunning work" of God—the humanity of Jesus! Its very excellencies were what made it to be a veil. That display of the Perfect Man on earth was the demonstration of the only kind of man whom God could permit to approach Him. His very excellencies, if that had been all, had been the destruction of our hopes. Incarnation in other words, had been of no use without the sacrificial death. The veil must be rent.

Most thoroughly His glorious humanity was rent. Rent "from the top," it was God who smote Him; rent "to the bottom," He was exceeding sorrowful even unto death; so rent that now, through those excellencies we sinners pass at once to the presence of God. We look by faith into the heaven of heavens. We look with faces unveiled, for, though strong and clear, yet mild and lovely, is the glory which thence comes down upon us.

There is neither obscurity nor reserve, nor the blistering blaze of deserved wrath. "Abba, Father," was never heard from the lips of man till Jesus taught it to us. But now the child finds his way at once to the Father's bosom, and puts his arms about the Father's neck.

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# "Looking unto the Hills"

## *By* Rev. J. Paul Rhoads, Ashland, Ill.

*Text—I will lift up mine eyes unto the hills from whence cometh my help.—Psalm 121:1*

THE mountains of Palestine played an important part in the history of Israel and in that of the early Christians. At the same time that God chose a nation for His own particular people He also chose a particular country for their growth and development, and Palestine was prepared for them.

Palestine might be called a world in miniature. In that small bit of land from Dan to Beersheba, there is probably more variety of form and climate than in any other portion of like size in the world. It has been said that in Egypt and Babylonia a man could water his garden by kicking a hole in a dyke, but that Palestine was dependent on heaven for its life. And we cannot doubt that this fact was one of the instruments in training the Israelites for their great mission. In a land of such variety—in which for nine months in the year, snow-capped Hermon might be seen from many an elevated point and from the whole stretch of the tropical Jordan valley where oleanders were blooming and mustard seeds were growing into trees—in such a land it was possible to think of God in a way that was at least more difficult in Egypt or in Mesopotamia.

Palestine was formed in one of the greatest geological upheavals the earth ever experienced. A rift in the earth's crust extended from the Lebanon Mountains to the Indian Ocean. The strata on the west side of this rift slipped downward past those on its east side for a mile or more, while those on the west were bent at different points in this long course in different ways, but the result of the rift itself was to form the Jordan valley and the Gulf of Akaba and that deep rift between Asia and Africa which forms the Red Sea.

Here in this marvelous land, which formed a bridge between the two oldest civilizations in the world, the men lived whom God chose as His people. It was in this atmosphere that David, "looking unto the hills," wrote, "I will lift up mine eyes unto the hills from whence cometh my help." It was to these same hills that Israel fled for refuge when pursued by their foes, as centuries later our Christian forefathers fled to the Alps for protection from the persecution of pagan rulers.

Throughout countless ages mountains have been a type of strength and permanency. Ruskin, in his "Modern Painters" says, "The valleys only feed; the mountains feed, and guard and strengthen us. We take our idea of fearlessness and sublimity alternately from the mountains and the sea; but we associate them unjustly. The seawave, with all its beneficence, is yet devouring and terrible; but the silent wave of the blue mountain is lifted toward heaven in a stillness of perpetual mercy. The one surge, unfathomable in its darkness, the other unshaken in its faithfulness, forever bear the seal of their appointed symbolism: 'Thy *righteousness* is like the great mountains; thy *judgments* are a great deep.'"

### Mountains a Type of the Immutability of God and of His Word

We see in the lofty, substantial mountain a type of the immutability of God and of His Word. Throughout an age unbounded by limits of time He alone has stood unmoved. He was "in the beginning" and looking into the future to the time when our reasoning power breaks down, still "from everlasting to everlasting, thou art God." What a monument of strength to the feeble Christian is that everlasting Father. Isaiah one day began to rebuke Israel for their despondency, and he said, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youth shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

'Twas when the sea's tremendous roar
A little bark assailed;
And pallid fear, with awful power,
O'er each on board prevailed.

Save one, the captain's darling son,
Who fearless viewed the storm,
And playful, with composure smiled
At danger's threatening form.

"Why sporting thus," a seaman cried,
"Whilst dangers overwhelm?"
"Why yield to grief?" the boy replied,
"My father's at the helm."

What a world of peace it imparts to the Christian child to know that amid the storms of life our everlasting Father is "at the helm" and that His power never faileth.



**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

### Mountains a Type of the Substantiality of a Christian Character

As the sturdiness of the mountain is a type of the immutability of God, it is also a type of the strength which he imparts to the individual Christian. Christ knew that this day of skepticism in which we are now living would come and that men would doubt the power of God to change men's lives. In order to prove to the world His power He said that His people should be in the world but not of it. Not by their profession but by the outward manifestation of the possession of His Spirit should they be known. "By their fruits ye shall know them." What a difficult task did He assign to His children were it not for the fact that with the task He gives the ability to perform it. A paralytic was one day laid at His feet, and to that man who never had walked he said, "Arise, take up thy bed, and walk." "What an impossible command," thought the mocking crowd, as they stood by, but with the command there was imparted the ability to perform it. Their mockery was turned to awe as the poor crippled man arose and went his way. Throughout the ages that His power has been made manifest upon men, that power has changed multitudes of powerless men into mighty mountains of strength.

### Mountain Peaks of Christian Experience

In the early history of the children of Israel Moses led the people to the foot of Mt. Sinai. This was no new spot in the life of Moses, for only a short time before this he had stood on this very mountain, in the presence of God, and received his commission to lead the children of Israel out of Egyptian captivity to this spot for their first acquaintance with the heavenly Father. It was on Mt. Sinai that Moses first stood face to face with God; here it was that God's nation first stood before Him, and thus must every individual of the great human family stand at the foot of a Mt. Sinai and get his first glimpse of the laws of God. This experience comes in different ways to different men, but always with the same result, "that all the people that was in the camp trembled." What an awful experience to stand in the presence of an eternal God who says, "This do and live, and if thou shalt not do it thou shalt surely die." Likewise this occasion affords no opportunity for debate, but prompt choice must be made. At one time or another we have all stood in the position of King Antiochus on his fourth expedition against Egypt. When the Roman ambassador met him and asked whether it was to be peace or war, he said he must have time to consider. The ambassador with his sword drew a circle in the sand. "Give an answer," he said, "before you move out of that circle, or if you step out of it your answer is war."

**Mt. Sinai**

There is another mountain peak that is closely associated with Mt. Sinai, which is called Mt. Calvary. This is the highest peak of all the mountain range connected with the history of the children of God, for it brings earth closest to heaven. After meeting God at the foot of Mt. Sinai we must all come to Mt. Calvary, there to see those laws of God satisfied. There the God-man ascends to its peak and between heaven and earth satisfies the laws of God the Father for His friends at the foot of the mount. There a veritable "Jacob's ladder" connects earth and heaven and upon it angels of God are ascending and descending as they minister to the pilgrims climbing to its peak. At Mt. Sinai it was necessary for God to descend to man, but at Mt. Calvary He has provided a means whereby man may ascend to God.

**Mt. Calvary**

**A view of the southern end of Nazareth looking eastward across the Mountain of the Precipice toward Mount Tabor of the Transfiguration, which is in the extreme distance.**

**In evil long I took delight,**
**Unawed by shame or fear,**
**Till a new object struck my sight,**
**And stopped my wild career.**

**I saw One hanging on a tree,**
**In agonies and blood;**
**He fixed His languid eyes on me,**
**As near His cross I stood.**

**Oh never, till my latest breath,**
**Shall I forget that look;**
**It seemed to charge me with His death,**
**Though not a word He spoke.**

**My conscience felt and owned the guilt;**
**It plunged me in despair;**
**I saw my sins His blood had spilt,**
**And helped to nail Him there.**

**A second look He gave which said,**
**"I freely all forgive;**
**This blood is for thy ransom paid;**
**I die that thou mayest live."**

There is another mountain peak which nearly every one must visit after they have seen Mt. Calvary, that is, Mt. Moriah, mount of sacrifice. Abraham believed God when He said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation." Abraham and his wife Sarah grew old in years and as yet the promised child who was to perpetuate their seed had not been given them. At last "through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." What a blow it must have been to that aged father to receive a message from God to lead his son to Mt. Moriah and there to sacrifice him. What a blow it is to us to see some fondly cherished hope blasted by the call of God to sacrifice it upon His altar. Yet "by faith Abraham, when he was tried, offered up Isaac," and that God who tried him, himself provided the lamb for the sacrifice. With what increase in faith Abraham could go down from the mountain top, praising the God who had spared his son. As he with weary footsteps ascended the mountain of sacrifice there was no thought in his heart of the rejoicing that should be his upon the completion of his journey, only blackness and despair, yet in all obedient to God who had called him. Many times our service seems costly as we look at it from our natural point of view, but, "If any man serve me, him will my Father honor." We cannot picture what this honor will be. "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God has prepared for them that love him." We know that He honors the servants of His Son, even in this life, with special blessings, the blessings of forgiveness, adoption, the indwelling of His Holy Spirit. We know that He honors these servants with exalted titles. They are the elect, the salt of the earth, the light of the world; they are sons and daughters of the Almighty. There is coming to every faithful servant of our Lord a time of coronation, exal-

**Mt. Moriah**



**A Strong Program for Founder's Week Conference.**

tation, manifestation, transfiguration and transformation. He shall hear Jesus saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord." The prize of a sacrificial Christian life causes the most coveted prizes to dwindle into utter worthlessness when compared to it. What a joy will be ours in that day if we with Moses "have respect unto the recompense of the reward."

Possibly the most delightful "mountain top experience" of the Christian is the day that he ascends with Peter, James, and John, Mt. Tabor, the mountain of the transfiguration, and there sees Christ transfigured in all of His heavenly glory. It is said of these three disciples that "they saw no man, save Jesus only." In that hour of heaven upon earth all save Jesus vanished from their sight. Moses with his laws and creeds was not there; Elias with his prophecies and teachings was gone, Jesus alone was left. Religion is threefold. It contains a certain amount of laws and creeds. It is necessary that it should possess them. It has also its training aspect; but he who sees "Jesus only" has the sum and substance of all religion in that view.

**Mt. Tabor**

Paul, in his letter to the Hebrews, closes his message on the Christian life by saying, "Ye are came unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." John on the isle of Patmos saw a vision of a heavenly host treading the streets of the New Jerusalem with the Lamb of God in their midst, singing a new song to the sound of the harpers harping with their harps. These were they who had been to Mt. Sinai, who had "washed their robes and made them white in the blood of the lamb" at Mt. Calvary, who had ascended Mt. Moriah with Abraham and sacrificed to God, and who on Mt. Tabor had seen "Jesus only." They were now come to Mt. Zion, the holy mount of God to enjoy throughout an endless eternity the glories of that heavenly place.

**Mt. Zion**

On a cold, windy day in November, a gentleman spoke kindly to a poor Italian whom he had often passed without a word. Seeing him shiver, he said something about the dreadful English climate, which, to a son of the sunny south, must have seemed terribly cruel that day. But to his surprise the man looked up with a smile, and in his broken English said, "Yes, yes, pretty cold; but by-and-by! tink of dat." He was thinking of warm skies and flowers and songs in the sunny land to which he hoped soon to return. He little imagined how all that day and for many a day his words would ring in the Englishman's heart: "By-and-by, tink of dat."

**Beyond the smiling and the weeping,**
**Beyond the waking and the sleeping,**
**Beyond the sowing and the reaping,**
**I shall be soon!**
**Love, rest, and home—**
**Sweet home! Lord, tarry not, but come!**

**Beyond the blooming and the fading,**
**Beyond the shining and the shading,**
**Beyond the hoping and the dreading,**
**I shall be soon!**
**Love, rest, and home—**
**Sweet home! Lord, tarry not, but come!**

**Beyond the parting and the meeting,**
**Beyond the farewell and the greeting,**
**Beyond the pulse's fever beating,**
**I shall be soon!**
**Love, rest, and home—**
**Sweet home! Lord, tarry not, but come!**

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# The Universal Fatherhood of the Devil, and the Universal Brotherhood of Man by Natural Birth

*By* Josiah Kidder, Northfield, Minn.

I OFFER this correction to the popular slogan of the modernist: "The Universal Fatherhood of God and the Universal Brotherhood of man."

Scripture authority for this correction abounds. "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). "We all. . . were by nature the children of wrath even as others" (Eph. 2:3). "In this the children of God are manifest and the children of the devil" (1 John 3:10).

If all mankind were not the children of Satan by natural birth but the children of God, the new birth would not be necessary or possible. Why should, and how could, a child of God become a child of God? And these six passages teach the necessity of the new birth: John 1:12, 13; 3:3-8; 1 Peter 1:23; 2 Peter 1:4; James 1:18; Titus 3:5.

A child of God most surely needs not to be created again and these five passages teach the necessity of a new creation; Ephesians 2:10; 4:24; Colossians 3:10; 2 Corinthians 5:17; Galatians 6:15. The correct reading is "creation," instead of "creature." These passages may answer for illustrations of Scripture proof abounding that mankind by natural birth are the children of the Devil, and not the children of God.

### New Testament Meaning of "Brother"

The word "brother" is used in the New Testament instead of the word "Christian," but never to designate anyone not a Christian without some explanation to this effect. In 1 Peter 2:17 is this distinction. "*Honor* all men. *Love* the brotherhood," by which Peter meant, evidently, that he did not include "all men" in the word "brotherhood." The children of the Devil, but not of God, have no just claim to the title of "brotherhood" as meaning friendship, but only as Satan's agencies of cruelty and "the tree is known by its fruit." On the contrary the children of God by the new birth and new creation are a brotherhood of friendship and love, though this is not always so apparent as it should be. But it is not correct to speak of the two classes of people as only one class and the same, and the Bible never does.

The nature of Satan will end for the children of God with the redemption of the body (Rom. 8:19-23; Phil. 3:20-21; 1 Cor. 15:51-54). For those not born of God the nature of Satan will never end (Rev. 20:14; 22:11).

Every person born of God is, of course, regardless of any and every other circumstance, a member of the family of God and the brotherhood of Christ, and of the Church which is His body (1 Cor. 12:12, 13), and as a child of God is neither Jew nor Greek, bond nor free, male nor female (Gal. 3:26-29; Col. 3:11).

### Why Known as Fundamentalists

This class of people seem to be increasingly known as fundamentalists because of acceptance of the whole Bible as originally written, in contrast to modernists, or all who reject partly or wholly the vital teachings of both the Old and the New Testaments. May the day hasten when all who believe the Bible shall be known by one name, whether Christians, or brothers, or fundamentalists, and be of "one heart and one soul" as those of whom we read in Acts 4:32.

But water and oil will not mix, and neither can Christ be in harmony with Belial nor he that believeth with an infidel (2 Cor. 6:15). Nor can one be a consistent and loyal Christian and yet be "tolerant" as modernists demand of the contradictory teachings of all who dishonorably profess the Christian name.

The slogan so popular with this class of people of, "The Universal Fatherhood of God, and the Universal Brotherhood of Man" is very grandiloquent, euphonic, and rhetorical, but it proclaims in these "great swelling words of vanity," the manifest lie that God is the one and only Father, equally and solely, of both the best people who ever lived, and also of the most demoniacal and murderous criminals in existence. This to me is an utterly impossible belief. On the other hand, it is utterly impossible for me not to believe that the Bible as orginally written is the inspired and true Word of God and I count it a great privilege and honor to accept the same; and I believe the truth of the Bible is far more generally accepted by the intellect than assented to by the will or heart, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).



**Do Not Forget Founder's Week Conference, Feb. 5-9.**

# The Greatest Business in the World

*Message Given at the Moody Bible Institute, by Paul W. Rood, President of the Bryan Bible League, Turlock, Calif.*

THE greatest business in the world is God's business. Jesus came to seek and to save that which was lost. His business is the disciples' business. "As my Father hath sent me, even so send I you" (John 20:21). We are co-workers with God. Empowered by the indwelling Christ we are to witness for Him and win the lost. This is our main business in this world. We are to continue this work till Jesus comes. "Do business until I come" (Luke 19:13). The spirit of urgency should dominate us. "The king's business requireth haste."

### I. Why Should We Be in This Business?

1. *A humane feeling should lead us out into the work of soul-winning.* We are willing to do everything in our power to relieve physical distress. The San Francisco earthquake, the Japanese earthquake, the Mississippi flood, and similar catastrophies call forth a wonderful generosity. This is true of all classes of people.

When we Christian people think of the spiritual distress existing among those who know not God, should we not be willing to sacrifice time, energy and money to relieve such distress? We know something about sin and its awful consequences. We know that all have sinned and come short of the glory of God; that there is none righteous, no not one. We know that men and women out of Christ are lost. We know that only Jesus can save. We have experienced His saving power, and the joy of salvation. If we have a humane feeling for our fellows, surely we should do everything in our power to tell them of Jesus, the wonderful Saviour of the lost.

2. *A recognition of our indebtedness should also inspire us to soul-winning.* Paul said, "I am a debtor." He recognized his indebtedness to the Roman world as well as to his own people. He was ready to pay that debt. He had something to bring, namely, the gospel of Jesus Christ.

We are debtors to our neighbors, to our home community as well as to the regions beyond. The Lord is depending upon us to tell the story of His wondrous love. It is a solemn thought that the Lord has committed the work of evangelization into our hands, and He is depending upon us to tell the world of His redemption. How necessary it is to remind ourselves of those solemn words in Ezekiel 33:8—"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

3. *Obedience to the Lord is also a motive for soul-winning.* We call Jesus Lord, and then we are also duty bound to obey Him. Jesus said: "Be ye followers of me and I shall make you to become fishers of men." Our duty is to follow Jesus. The implication is that if we follow Him, He will make us soul-winners. Then it is also true that if we are not winning souls we are not following Jesus. The Lord also says: "Ye are my witnesses." We are to witness to the world what we have seen and heard. If we have seen the beauty of Christ; if we have heard His message; if we have experienced His power, let us not fail to tell others about this wonderful Christ.

4. *Another reason why every Christian should be a soul-winner is the assurance of reward.* In Daniel 12:3 we read these words: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." This verse has been exceedingly precious to me because it was given me as a life motto verse in the very beginning of my Christian life.

There is a special promise of reward to those who win souls. There is a special crown for the soul-winner. We should all be ambitious to secure this crown.

When I had just been converted, at fourteen, I received a message one day to go to the open air sanatorium in Portland. Ore. A young Norwegian sailor was on his death bed. He could not speak English, and I was requested to go and talk with him in his own language.

When I came into the tent I saw a young man in the last stages of tuberculosis. I was inexperienced in Christian work. I knew nothing of the technic of soul-winning. I only knew that Jesus was my Saviour, that I loved Him, and that others needed to know about Him. I read a passage of Scripture, said a few words to my young friend and prayed for him.

The next day I came back to see him. There was a new look on his countenance, and when I came into the tent he said: "Thank God, I am saved!" He told me about his Christian home in Norway, and of the prayers of his parents. Now he was dying in a strange land and among a strange people, but he was so glad that his mother's prayers had been answered and Jesus was now his Saviour.

I shall never forget the joy that came to my heart on that occasion. As I walked away from the tent it seemed that the grass had never been so green, the sky never so blue, and the birds had never sung so sweetly. I had experienced the joy of soul-winning.

When the lady who sent me to this young man heard about his death, she sent the following message to me: "Tell Paul there will be at least one star in his crown," and she gave me the text quoted a few minutes ago.

Then and there I said: "Lord, if Thou canst use this boy in winning souls for Thee, take my life—here am I, send me." I have never regretted my response to God's call. There is reward here on earth for the soul-winner. The greatest joy in the world is to introduce a soul to Jesus Christ.

### II. What Are the Conditions of Success in This Business?

1. *The first requisite for success in God's business is holy enthusiasm.* Why is it that people can be so enthusiastic over various things in this world, and yet there is so little enthusiasm among the people of God for that which is of supreme importance?

What a privilege it is to be a co-worker with God! How happy we should be that God has called us into this marvelous work. The most thrilling story in all the world is the story we have to tell. Let us tell the world enthusiastically about the Saviour who has done so much for us.

2. *Even more important than enthusiasm is the spirit of concern.* Do we really love Jesus? Do we really love the lost? The language of love is understood everywhere and by everyone. We should appeal to the hearts of our fellows. There is nothing so impressive as this spirit of concern.

Have we a real passion for souls? We need to have that passion which Moses had when he said: "Yet now if thou will forgive them their sin . . . ; and if not, blot me, I pray thee, out of thy book, which thou hast written." We need to have the tenderness and concern of Jeremiah: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We need to have the passion of Paul when he says: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." We read concerning our Saviour—"And when he was come near he beheld the city, and wept over it." Do we ever weep over the cities of the world? Did you ever weep for your own city?

One day toward the close of his life, D. L. Moody was out riding with a friend. Suddenly he stopped and with tears rolling down his cheeks he cried out from the depths of his heart: "Lord, stir the cities of America once more!" Should not we echo that prayer?

### III. Who Are Our Prospects?

Business men frequently have a list of prospects. Who are our prospects in doing business for God?

1. *First of all our relatives.* One of



**Rev. John MacBeath, of London, at Founder's Week Conference.**

the remarkable statements in the first chapter of John concerns Andrew—"He first findeth his brother Simon, and saith unto him, We have found the Messiah." We do not know much about Andrew, but the supreme thing about his life was that he brought his brother Peter to Jesus. We can all be Andrew Christians. We may not have outstanding talents, but we can all have the love of God in our hearts and witness for Jesus.

Who can estimate the value of Kimball's work in introducing Moody to the Son of God? Probably there is a future Moody in your Sunday-school class, a David Livingstone in the group to which you minister, or a Charles Finney to be won for Christ through the tracts you distribute and the testimony you give.

Is there some missionary work you can perform in your own home, among your loved ones? Is there someone there you can win for Jesus? Supposing your brother is going to be a Peter, you may have the happy privilege of being the Andrew who leads him to Jesus!

2. *The friends with whom we come in contact in our work or neighborhood are also prospects in doing business for God.* The greatest benefit that you can confer upon a friend is to tell him about Jesus.

When I came home from the seminary, a young man called upon me and asked me to accompany him on a trip in his gasoline launch. After riding about an hour we cast anchor, and Roscoe told me why he led me out to that isolated place. "When you and I were boys working in a factory, I used to make fun of you, Paul, because you were a Christian. You remember the time when I met with the accident that caused me to lose my hand? I have felt that this was a punishment for making fun of you. I have been longing to see you, to ask your forgiveness, and to request your prayers."

Then he took out his Testament and pointed to the Scripture that referred to the unforgivable sin. He felt that he had committed that sin. I tried to explain the passage to him. I told him I did not believe his accident was a punishment, but I did believe that the Holy Spirit was convicting him of sin and showing him the way to Christ. I explained to him the way of salvation, and at last I asked: "Roscoe, will you *now* accept Jesus as your Saviour?"

With tears streaming down his cheeks, and gripping my hand he said, "I will."

We knelt and he prayed earnestly. When he stood up he smiled, and said: "Thank God I know my sins are forgiven and that Jesus is mine."

Years afterwards I came back to Portland, and Roscoe called me on the telephone and said: "Paul, will you go with me tomorrow in my gasoline launch down the Columbia River?"

"What is the matter Roscoe, have you backslidden?"

"No," he said, "I just want to celebrate."

And we celebrated by going out to the same place for a time of fellowship.

3. *Our prospects are also found outside of our relationship and circle of friends.* As a matter of fact our opportunity is God's measure of responsibility. Any person with whom we come in contact in business life, in social life, on trains or boats, during our vacation, is a legitimate prospect. We should prayerfully seek the guidance of the Holy Spirit, that we may speak to the right one in the right way.

### IV. What Methods Should We Use In This Business?

1. *The first essential requirement in successful soul-winning is a vital Christian experience.* It goes without saying that we must have experienced regeneration and God's keeping power in our own lives. We must keep in vital fellowship with the Lord through prayer and testimony. Christ must live His life over again in our lives if we are going to be used for the Lord. There must be an unconscious influence going out from our lives that somehow reminds people of Jesus.

The Christian life from beginning to end is a miracle. The world must see evidences of the miraculous in our lives. It is through the Word of God and the disciples of Christ that the Holy Spirit convicts of sin. We are the salt of the earth. One of the purposes of salt is to awaken thirst. There should be something about us that makes people thirsty for God and long to know the Chirst who has done so much for us.

2. *Intercessory prayer is one of the essential things in soul-winning.* Every soul-winner should have a prayer list with the names of those whom he desires to win for Christ. Prayer is the greatest power on earth. There will be people in heaven because we have prayed. If that is true, it is also a fact that there will be people lost because we have neglected to pray. It is impossible to overemphasize the importance of intercession.

Do we really pray for the lost? Do we pray agonizingly the prayer of faith? Paul spent a great deal of time in prayer for the unconverted. He prayed for his new converts. He was a soul-winner because he was a man of prayer.

3. *Personal work is essential for the soul-winner.* Every Christian can by the grace of God do personal work. We can ask the Lord for wisdom and the guidance of the Holy Spirit. As we are led of the Spirit we will be tactful in our approach and find a point of contact with the person we hope to reach.

There is no method more effective than personal dealing with the individual. Christ dealt personally with the woman of Samaria and Nicodemus. He has given us an example of personal work.

We can give out tracts and gospels and write letters and thereby accomplish great things for God. We can conduct open air meetings, visit hospitals and other institutions, where there are opportunities for dealing with individuals. We can pray for those who are preaching the Word of God. We can work in the Sunday-school. Some of us can sing the gospel. Everyone has some talent which placed at the disposal of the Lord can be the means of winning souls for Christ.

Some years ago I went to Minneapolis to attend a conference. I made my way to a barber shop where a friend was working. When I sat down in his chair he told me his wife had recently accepted Jesus as her Saviour.

"David, I am glad to hear this. Now I hope you will also take Him as your Saviour, and help your wife in the Christian life, and bring up your children in the nurture and admonition of the Lord."

David promised to meet me at the church where I was to preach Sunday evening. It was my hope that he would there publicly confess Christ, but before I could reach the place where David was sitting he had disappeared.

The next day I met him, and said: "David, I was disappointed that you did not accept Christ last night."

"Well," he said smilingly, "it is settled now."

"Tell me about it, David."

"Well," he said, "I could not sleep all night. I went to my work, but somehow I could not concentrate my mind on my work and went home after a few hours. I told my wife that she would have to pray for me. She did so, and the burden rolled off my shoulders and the darkness was dispelled and the peace of God came into my soul. I saw Jesus dying upon the cross for my sins, and I am so happy that He is mine and I am His."

"Now," he said, "there is one request I wish to make, and that is that you will come out to our house and help us dedicate our home unto the Lord."

The next evening I went out to David's home. We all stood around for a while shedding tears of joy, and smiling through the tears.

I suppose David thought he should start the conversation. He went up to his wife, put his arm around her and said: "We are having our second honeymoon now."

His wife was smiling and had the light on her countenance ne'er seen on land or sea, as she replied: "Yes, and the work seems just twice as easy, and, oh, we are so happy. Jesus has saved David and me, and we are all on our way to heaven."

We sought by prayer, the singing of Christian hymns and the reading of the Word of God, to dedicate that home to the Lord. It was a never-to-be-forgotten occasion. Jesus had come into that home, and, oh, the difference it makes when Jesus is upon the throne!

Christian, will you just now pray, "Lord, make me a soul-winner. Help me to realize that I am here on business for my King. Fill me with the Holy Spirit. Give me a passion for souls. Make my life a testimony. Use my talents in Thy service. Let me receive at last the soul-winner's crown. Let every day in my life count for God. Amen!"

*You will find the Book Reviews on page 194 very interesting*



**Bishop Frederick D. Leete, D. D., is Promised for Founder's Week Conference.**

# The Time Element in Christian Work

*By* John R. Riebe, Moody Bible Institute, Chicago, Ill.

THE great fundamental doctrines of our holy faith wrought transformingly in the lives of a group of men in the Lebanon, Pa., Y. M. C. A. Bible class. Then opposition silenced the teacher. When in 1902 he committed his cause to the arbitrament of time this class had averaged twenty in attendance, summer and winter, for two years. Although it takes time for the roots to strike downward and the blade to shoot upward, he little knew what kind of a harvest a quarter of a century would produce. The intangibles are beyond our ken, but if statistics may be regarded as a safe index to interest, one line of development shows a one hundred and fifty per cent increase!

God works through personalities. In this case it was through a business man who was chairman of the finance committee of the association of which the teacher was secretary. He was a prominent leader in his church, a member of the official board and assistant superintendent of the Sunday-school. The iron doctrines of the assurance of the believer and the blessed hope of our Lord's return, not to mention the work of the Spirit for life and service, arrested the ebb and flow of an unmoored Christian experience, and so completely revolutionized his thinking that he started life afresh on a new plane; emotion gave place to intelligent faith, and vacillation to stability.

This man, Mr. W. G. Hean, a year later went to Altoona, and three years later with two associates formed the Altoona Monthly Bible Conference, with Dr. Arthur T. Pierson as the first teacher. Without a lapse this conference has functioned over twenty years, and offers a good program for the approaching fall and winter.

Then Mr. Hean's business called him to Harrisburg. Here, with Mr. Fred Kelker, of "L. & K." tract fame, he formed a committee which started a conference in the state capital in October, 1913. A record of success so stimulating followed that interested believers introduced the conference idea in Lancaster, York, Elizabethtown, Shippensburg, Milton, Millersburg, Carlisle, Schuylkill Haven, and Wilkes-Barre, in Pennsylvania, not to mention similar gatherings in other states opened through the reading of his pamphlet upon this subject.

A later development is known as the Harrisburg Bible Conference circuit and besides Harrisburg, embraces Lebanon, Reading and Allentown. Each conference has a local committee, but functions through the chairman of the central committee in the selection of speakers. This circuit is well known by teachers of prominence, here and overseas, all of whom welcome an appointment to minister to its discriminating hearers. Its combined clientele numbers over three thousand.

The last day of August representatives of these four Bible conference committees motored to Mr. Jacob Funck's camp near Lebanon. As they entered the beautifully wooded knoll sequestered among well kept farms, they were greeted by a streamer which is indeed the name of the camp, and which signalizes the spirit of the place: "Jehovah Shammah"—the Lord is there! The name was Dr. Scroggie's suggestion. These brethren came to renew the experience of a year ago when they met to commemorate the Lord's Supper.

**Seated: Harry Heckman, Reading; W. G. Hean, Harrisburg; John R. Riebe, Chicago; Benjamin F. Eby and H. L. Carl, Harrisburg.**
**Middle Row: Frank E. Gregory, Harrisburg; Geo. Warfel, H. J. Glaser, Reading; Harvey Buck, Wm. H. Davidson, Rev. H. E. Schaeffer, Harrisburg; Jacob Funck, Lebanon.**
**Back Row: Walter T. Kreiser, Lebanon; Frank E. Crist, Harrisburg; Chas. E. Smith, Reading; Dr. M. D. Eroh, Elmar H. Hollenbach, Allentown; Paul D. March, Harrisburg; Rev. Geo. W. Hallman, Hummelstown.**

After dinner was served under the friendly shade of forest trees the men gathered for worship. Mr. Hean, the chairman, announced that there would be a season of waiting upon the Lord interspersed with audible prayer. The effect was indescribable. Everyone was gripped by the spiritual realities. Christ was present among us and drew all hearts to Himself. His shed blood as the basis of His vicarious atonement for our sins and His present perfecting work in us as the source of our peace and power, shot through the utterance of every prayer. Perhaps an hour was thus utilized when unannounced Pastor H. E. Schaeffer, of the Penbrook U. B. Church, broke the loaf, and in preparing it for reception struck the keynote for every heart when he said: "You will never be any nearer heaven in this life than you are today!"

The members of the committees appearing in the group are churchmen from the various denominations and the ordinary walks of life, and represent a cross-section of our American civilization. They are all practical men of affairs. Their quest is for reality. They have found it in the separated life filled with the Spirit. As the inflow normally seeks expression in the outgo, so these men foster these Bible conferences, and through them minister unto others the Spirit who has so richly ministered unto them.

Another line of development took a denominational trend. Mr. Harry Fertig, a millworker, reacted hopefully to the transforming character of this almost forgotten Bible class. In time his obvious gifts made of him a minister of his church in the Central Pennsylvania Conference, and while he lived, filled a useful but modest niche in the temple of service. His greatest work apparently was not in his parish but with an influential fellow pastor. By sheer persistency he caused this leader of men to investigate the dispensational teaching with the result that he became a bulwark of strength for warm, evangelical Christianity. Joined later by other influential colleagues, he has given aid and comfort to the premillennial teaching and those who exemplify its genius in their lives, so that now, among the younger ministers in that conference, it may be said seventy-five per cent are of that belief. Only last August at their summer conference, Dr. William P. White of the Moody Bible Institute Extension staff met with a hearty reception as a teacher and has been unanimously invited to return next year.

Surely, "not a single word of God is void of power," but there is a necessary interval between the seed sowing and the harvest. "Be patient therefore, brethren... the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

*Donations to the Missionary Gift Subscription Fund are gratefully received. See editorial, page 145.*



**Founder's Week Conference Begins Sunday, Feb. 5, and Ends Thursday, Feb. 9.**

# The Poet Sings of the Nativity

## They Fell Down and Worshiped Him

(Matt. 2:11)

*By Winifred C. Broadfoot*
*Liangchowfu, Kansuh, China*

Jesus!
Low at Thy mercyseat
I fall adoringly,
Clasping Thy pierced feet;
My Lord!

My heart pours out its love,
A willing tribute given
To the great love above;
My Lord!

Christ, it is only Thee,
Only my Saviour,
My eyes in heaven would see.
Jesus, my Lord.

## Only Jesus

*By Rev. Charles E. Furman*
*Flanders, N. Y.*

Days there are that seem so drear and lonely;
Friends don't understand and foes assail;
When stripped of every prop 'tis Jesus only,
And that strong arm of His that cannot fail.

His purpose is to teach me not to borrow
From unbelief a staff on which to lean;
He'll solve for me the mystery of tomorrow,
And at the crucial moment intervene.

In life's vicissitudes it matters never
Which way the winds may blow or leaves may fall;
The sovereign hand that ruleth, changeth never—
Christ is my light, my hope, my joy, my all.

## I, Too, Shall See Thy Face

*By Russell Straw, Harrisburg, Pa.*

Son of my God, my love I deem so small,
That e'en a seraph glance its mite should spurn;
And yet 'twere mine to ponder this withal,
Could any deeper love my bosom burn?

All of my all, surely their love is great,
Immortal ones—who Thy blest face behold,
While I, here biding, must but trust and wait,
And yearn for Thee, until my time be told.

Love of my life, I bide in hope and tears;
Prison'd, yet free—'twas Thy blood set me free!
They, there beyond the reach of human fears,
Love and adore where no ill things can be.

O! Saviour mine—those angel lives so pure,
Needed no blood; they knew not sin's disgrace;
Sinner was I, but washed, my hope is sure;
Spotless and pure, I, too, shall see Thy face.

## An Old Fashioned Christmas

*By Rev. L. Mitchell Thornton*
*Elmira, N. Y.*

An old fashioned Christmas you long for
Like those that our grandfathers knew;
Its holly and spruce you are strong for,
And hearts that are loving and true.
You want to forget to be worried,
You want to put burdens away,
For years you've been harried and hurried
And now you would rest for a day.

An old fashioned Christmas you plead for
Like those of Decembers of old;
You feel in your heart there is need for
A something not purchased with gold.
You've seen the world drunken with glory,
You've seen the world dancing and gay;
You want to go back to the story
The Christchild of grandfather's day.

An old fashioned Christmas you pray for,
You've feted and feasted until
You're modern; yet there is a way for
Old joys to come back at your will.
A tree not too big or too beaming,
Old songs, not a midnight carouse,
A faith that can see the star gleaming,
*And a little child in the house.*

## A Christmas Roundelay

*By Rev. Christopher G. Hazard, D. D.*
*Catskill, N. Y.*

Come, all ye happy souls, and sing
Of angels gone a Christmasing;
Come, sing of frankincense and gold,
And leave the bitter myrrh untold.

Did ever, on a Christmas night,
Such joy befall a lonely wight,
As comes to him who newly sees
The Lord of love on Christmas trees?

With little children all about,
A ring of faith without a doubt,
A rosy ring of dancing life,
Of merriment and cheerful strife.

Come, all ye happy souls, and sing,
Come, circle in our Christmas ring,
Come, sing of frankincense and gold,
And leave the bitter myrrh untold.

For bitter gifts are left behind
When Christmas comes adown the wind
To sweeten all embittered hearts,
So come, and take your gladsome parts.



**Make Early Reservations for Founder's Week Conference.**

# Keeping Methodism Safe for the Premillenarian

*By* the Editor of *The Michigan Christian Advocate*

THE premillenarian is in wrong with the thinking world; no doubt about that, and there is a reason, or rather, several of them.

Lives there a man who does not read and knows not of the theological ferment over the second coming of Christ? Those who think that Christ will return to end this dispensation without waiting for the slower processes of the gospel, are called "pres"—and those who believe that the kingdom will be building until it issues in a millennium, after which Christ will appear, are called "posts." What the "pres" and "posts" have called each other is too long and sad a story.

### The Bishop's Letter

Some months ago, the bishop of the San Francisco area wrote a very plain letter to *Zion's Herald* in which he said:

"In response to your request for an outline of our plans in the San Francisco area to counteract the pernicious effect of the premillenarian movement, I would say that for several years I have encouraged the conferences, through their boards of examiners, to ascertain definitely if the candidates for our ministry, coming before them for admission into conference, were premillennial in their views.

"I have urged this so constantly, and have been supported so splendidly by the district superintendents, that it is now practically impossible for a young man standing for the premillenarian theory, to be admitted into any conference of the San Francisco area. I do not say that it is impossible, but it is a fact that any person holding such views finds it very difficult to be admitted to any of our conferences."

### The Reasons

The "pres" are in wrong because of a certain percentage of very good but very foolish folks in the camp, and new ones seem to be added every minute, possibly two a minute.

The "pres" have been misunderstood because they have often founded their doctrines on an unreasonable literalistic interpretation of the Bible. They have commandeered texts and symbols and made them do their bidding with scant respect for their original meaning and setting.

[The editor proceeds at some length along this line, speaking of what he considers materialistic conceptions of the second advent, semi-political methods of propagating the doctrine, fanaticism in connection with it, and the "cocksureness" of some of its advocates as to details of interpretation, and then returns to the bishop's opposition, saying as follows:]

No one can blame the western bishop for being suspicious of all "pres" and trying to seal the conferences hermetically against them. Still, there is the open question as to his wisdom in proclaiming it in such a public fashion.

But even these varieties of somewhat ghastly spooks do not seem to scare me out of an underlying conviction that Christ is coming some day, breaking suddenly upon the world, and closing the dispensation that began at Pentecost. It is an unfortunate word, that "dispensation," but I use it to show courage in the face of the foe. I smile somewhat sadly at the remembrance of the crude stuff that has been loaded upon this word and a few of its friends.

### Six Steadying Facts

There are six things that seem to steady my step along this oft-questioned path. I do not offer them to convince you, but only to show why you should be lenient toward me.

First: I seem to have come honestly and naturally by this conviction; "pres" and "posts" were unknown to me in youth; no sermons do I recall on this theme, no books were read. Perhaps it came from the pastor's words at every communion, "a perpetual memory of His precious death until His coming again."

Perhaps it came into a child's heart through the singing of Bickersteth's hymn "Till He Come" (No. 240 in the Methodist hymnal), or perhaps it crystallized in the reading of the Scripture lesson with the evident wistfulness of the apostles for the day of the promised return of their Lord.

Perhaps the ritual meant something else; perhaps the writers of our hymns had another meaning; perhaps the apocalyptic training of the apostles deceived them as to the meaning of Jesus, as it evidently did deceive them as to the immediateness of His coming.

I am only telling you that this conviction did not come at camp meeting or convention or in a revival meeting, but came gradually and naturally into my soul. It was not shot in from some howitzer, but grew there.

Second: I have never been able to see an unreason in it. Some are halted at the thought of God thus breaking through His established order in such a marvelous way. But God has broken through that same order before now. He broke through it when He planted life in a lifeless world. He broke through it again when He stamped His likeness on man and made him a child of God. He broke through again in the coming of Christ and again at His resurrection. None of these things can be accounted for in the slow evolution of the world. They are all seemingly done, not contrary to law, but by a super-law. Why then should it be incredible to think of another such world crisis issuing in the return of our Lord?

Third: The new conception of the Bible seems to leave this hope undisturbed. Throw literalness to the winds, cast out all materialistic conceptions, allow for the apocalyptic background of the writers, allow for the poetic license of the Oriental mind, and still the conviction survives all these. It seems to this observer that it stands the acid test of sane Bible criticism. It does not dissolve in the test tube, even when much heat is applied, and much heat has been applied.

Fourth: It has the saving grace of being a good bolt in the ship. It fits splendidly into the whole gospel scheme, if kept in its place and not yanked to the fore at every turn. It was a factor in Paul's thinking and planning. Peter and John certainly had it in their fourteen points and it did not seem to qualify the usefulness of their mission.

Somehow this confidence of Christ's return does not seem to keep me watching at the window but helps to steady me at my task. I do not find myself fretting for His return, I have too much faith in Him. I do not find myself resting in confidence that God has not gone off and left His world, but is keeping watch over it, and in His own good time will appear the second time unto salvation.

The fact that God may have to break through the old order to complete the building of the church does not seem to me to discount the present work of Christ any more than the first coming of Christ discounted the work of the Father in the world. Rather it seems as though the slowly forming plans call for these cataclysmic events.

Fifth: My friends who are so sure I am wrong are not able to prove that Christ is not coming again. Negatives are not easy to prove, and this would be one of the very hardest. Just how would a man begin to build his proof that Jesus is not coming again?

Sixth: I am not satisfied with the ultimate goal of the millenium as portrayed by my friends. Suppose that we do reach such a goal of perfection by the gradual process of the centuries, in, let us say, a million years. The folks who are on earth at that time will no doubt have a lovely and interesting experience, but that does not solve the problem of the unrealized hopes of all the generations that have lived and died during the long trail of the centuries. A final goal, reached by a few, does not satisfy me at all. Millenniums fail to interest me, perhaps because of the unlikelihood of my being there to enjoy them. I believe that God is more interested in making men than in planning elaborate millenniums and at that job God is working steadily. By this continuous annual output, the gospel scheme must be judged, and not by a final flourish.



**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

Finally, brethren, timid as I am, I am not greatly scared at a sane belief in premillennialism stripped of its barnacles. Dr. Henry C. Sheldon, the wisest living thinker in Methodism, says that there are a few "pres" who have not bowed the knee to literalism nor to materialistic fancies, and I humbly claim to be one of these few. The bishop of the San Francisco area asserts that no "pre" shall, if his cabinets know it, enter this Pacific paradise, but there are other areas where the Wesleyan permission "to think and let think" still obtains.

Our Pacific brethren have some reason to be cautious and are both understandable and forgivable; evidently the Pacific "pres" are not very pacific. Michigan is still safe for folks who are trying to follow what little light they have. Then why be scared if some day you discover that your neighbor is a "pre"? The real question is, has he good sense or is he a plain fool? He may pass in a crowd.

Nor have I been trying to prove that premillennialism is true; rather is this an attempt to show that a man may be a "pre" without stultifying his mind and without becoming an exile from the commonwealth of Methodism.

Practically I know that Christ may come to me individually at any moment, so whatever my final world theory, my working plan, like your own, must be to have the gasoline tank filled and the motor running. It is certainly a fortunate thing that whatever our theory, "pre" or "post," we all live in a spirit of watchfulness.

For this practical reason I am not interested in whether my friends are "pres" or "posts" if only they will let me remain in the circle of good behavior.

# Why Christians Get Muddled About the Second Coming

"San Francisco, Calif.

EDITORS, MOODY MONTHLY:

"Regarding the article in your September issue 'Will the Church go through the Tribulation?' certain scriptures are referred to in connection with the coming of the Son of Man. May I ask whether scriptures that speak of our Lord's coming as Son of Man directly apply to the Church? It seems to me they do not. When our Lord comes into the air for His Church, He won't come in His Son of Man aspect. The rapture, as it is called, is not the coming of the Son of Man, but the coming of the Bridegroom for His bride. After, and not until after the Great Tribulation, will Jesus come to our earth as Son of Man. But His Church will have been taken away years before that, and will come with Him when He comes back to earth as Son of Man to set up His kingdom, and judge the living nations, etc.

"Christians get muddled when they take such scriptures as John 14:2, 3 and 1 Thessalonians 4:13-17 and try to fit them into such other scriptures as Matthew 20:30 and Luke 17:26.

"The first 'event,' generally called the rapture, is the coming of our Lord in the air when He does not appear on the earth at all. This event is *before* the Great Tribulation. The second event is the coming of the Lord *after* the Great Tribulation as Son of Man to earth with His Church to fulfill events set forth in Matthew 25:31-46.

"Jesus spoke of Himself as Son of Man eighty-four times, and it will be seen that when He used this term concerning Himself, He never used it in connection with His coming into the air for His Church. It is interesting to note, too, that the apostles never spoke of Jesus as the Son of Man. Striking, isn't it?

"I recently heard a Presbyterian minister preach on the coming of the Lord and he took for his text Matthew 24:44,—'Therefore be ye also ready for in such an hour as ye think not, the Son of Man cometh.' The good brother contradicted himself half a dozen times in his sermon, simply because he did not differentiate between the coming of the Lord into the air for His saints, and the later event, the coming of the Lord with His saints to the earth as Son of Man.

"After the Church has gone there will be innumerable 'signs' given to Israel proclaiming the coming of the Messiah. Israel is to look for these signs and is told what they will be. The Church on the other hand, is not looking for 'signs' but listening for 'sounds'—'the voice of the Archangel and the trumpet of God,' as described in 1 Thessalonians 4:13-17.

"We think much of the confusion on this subject is due to the fact that brethren do not 'rightly divide the word of truth.' They take scriptures that describe the coming of the Son of Man and try to adjust them with such scriptures as John 14:2-4; Philippians 3:20, 21, and 1 Corinthians 15, but, of course, they won't fit because they refer to different events, taking place at different times.

"We should also differentiate between 'the coming of the Lord' and 'the day of the Lord.' The coming of the Lord is into the air (1 Thess. 4:13-17; 1 Cor. 15, etc.). The day of the Lord begins with the coming of the Son of Man.

"With kindest regards,

"Yours very truly,

"W. S. Manners."

# The Situation at Princeton Seminary

"October 21, 1927.

EDITORS, MOODY BIBLE INSTITUTE MONTHLY:

"Pursuant to instruction by the faculty of Princeton Theological Seminary, I am herewith enclosing a copy of a resolution adopted by the faculty at its meeting on October 1.

"Very truly yours,

"Paul Martin, Secretary.

"The report of the special committee to visit Princeton Theological Seminary which was presented to and adopted by the General Assembly of the Presbyterian Church in the U. S. A. at San Francisco (Minutes, 1927, pp. 87-134), is manifestly an *ex parte* document supporting the administrative policy of the president of the seminary against the policy of the Board of Directors and of the faculty.

"In the interest of the policy of the president and against the judgment of the board of directors, the report recommended a single board of control for the seminary; and this recommendation was adopted by the Assembly. The committee by illegally delaying the publication of its report deprived those opposed to this recommendation of the opportunity of presenting their view to the commissioners prior to the meeting of the Assembly.

"In addition to reporting as from the trustees a gross misstatement concerning the Board of Directors (Minutes, p. 124; Report, p. 40), the report contains among other things, a misrepresentation of the administration of the scholarship funds of the seminary by the faculty (Minutes, p. 95; Report, p. 11). It contains also a misrepresentation of a statement by the majority of the faculty in a formal paper submitted to the committee and printed in the appendix of the report (Minutes, p. 132, par. b; Report, p. 48, par. b; cf. Report, p. 70).

"Believing that the proposal to establish a single board of control for the seminary, if made effective, would be fatal to the maintenance of the historic doctrinal position of the seminary, the faculty earnestly hopes that the next General Assembly will reverse this decision and will continue both the board of directors in its control of the educational policy of the seminary and the board of trustees in its administration of the property of the seminary. Furthermore, the faculty hereby formally protests against the misrepresentations of the faculty in the report and orders that this statement and protest be entered upon its records and transmitted to the board of directors and to the chairman of the special committee to visit Princeton Theological Seminary.

"In view of the publicity given to the report, the secretary of the faculty is instructed to send this statement to the press after it has been presented to the board of directors and sent to the chairman of the special committee."



**A Strong Program for Founder's Week Conference.**

# Topics for Universal and United Prayer

**JANUARY 1—JANUARY 7, 1928**

**SUNDAY, JANUARY 1, 1928**
**TEXTS SUGGESTED FOR SERMONS AND ADDRESSES**

"Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:3).

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

"We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4:5).

**MONDAY, JANUARY 2, 1928**
**THANKSGIVING AND HUMILIATION**

THANKSGIVING—For the long suffering of God toward us; for the privileges and blessings of the past year, even when passing through difficulties and trials; for the progress of the kingdom of Jesus Christ in the world; for the continued presence and work of the Holy Spirit; for the new year which lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

HUMILIATION—For mistakes and faults committed in the course of the past year; for opportunities which offered, but were not taken; for our selfish interests, whether from an individual, family, or national point of view.

PRAYER—For a vision of the kingdom of God in its entirety; for light to perceive and strength to fulfil the duties which this vision lays upon us.

SCRIPTURE READINGS—Psalm 27; Ezekiel 37: 1-14; Daniel 9:3-10, 17-19; John 17:20-26; Ephesians 4:1-5.

**TUESDAY, JANUARY 3, 1928**
**THE UNIVERSAL CHURCH**

***"I believe in the holy catholic (universal) church; the communion of saints" (The Apostles' Creed).***

THANKSGIVING—For the evident desire for closer union among the different sections of the universal church; for the still more distinct desire to seek not an outward, but an inward and spiritual unity; for the sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

CONFESSION—Of oppositions to this unity which come from pride and egoism, even in God's children; of our temptation of wishing to see our own ideals triumph without considering those of others; let us confess our lack of true love.

PRAYER—For a more sincere endeavor towards "the unity of the spirit, in the bond of peace"; that we may have an ever deeper humility in the consciousness of our own shortcomings; to learn to understand more completely the point of view of others.

SCRIPTURE READINGS—Psalm 97; 90; John 14; 1 Corinthians 13; Colossians 3:1-17; Philippians 2:1-18.

**WEDNESDAY, JANUARY 4, 1928**
**NATIONS AND GOVERNMENTS**

THANKSGIVING—For all approaches to and achievements in international friendship; for the progressive disappearance of causes of friction; for the interest manifest all over the world in the work of the League of Nations.

CONFESSION—That in spite of all progress, the masses in all the nations, by their skepticism and their inertia, are retarding international friendship; of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

PRAYER—Let us pray for those whose mission it is to guide others, that God may give them first of all a clear perception of the righteousness which exalteth a nation; that He may afterwards give them the courage to go forward in spite of opposition; that He may enable them to keep before their eyes the moral ideal before political prejudices and diplomatic anxieties; that the Christians of every nation may support their Governments by an ever more intense effort in intercession.

SCRIPTURE READINGS—Deuteronomy 30; Joshua 24:14-28; Psalm 23; Isaiah 41:1-16; 2 Corinthians 4.

**THURSDAY, JANUARY 5, 1928**
**MISSIONS**

THANKSGIVING—For the growth of the missionary work of the church; for the deepening of the spiritual life of native churches; for new translations of the Scriptures which have enabled the gospel to reach tribes until now ignorant of its message; for new attempts at co-operation which have been made possible in several mission fields.

CONFESSION—That the work of missions still remains the work of the little flock; that the church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world; of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary candidates; let us confess the temptation for missionary societies to engage in secular work to the neglect of spiritual work and the preaching of the gospel.

PRAYER—For all pastors and evangelists of the native churches; for ever more fraternal relations between the missionaries and their native co-workers, that the love of the former may be free from all pride and from any patronizing spirit; for all Bible societies, and the diffusion of the Word of God which remains the essential element of the missionary message; for the meeting at Jerusalem of the International Council of Missions (April).

SCRIPTURE READINGS—Isaiah 49:1-13; 4; Matthew 28; Acts 1:1-12; Romans 10.

**FRIDAY, JANUARY 6, 1928**
**FAMILIES, SCHOOLS, AND UNIVERSITIES**

THANKSGIVING—For the faithfulness of God in the continuance of His blessing from one generation to another; for the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of tomorrow; for the development of spiritual work amongst the young, and all efforts to follow up the work of Sunday-schools by keeping them in touch with the churches; for the development of a spiritual movement in a great number of colleges and universities.

PRAYER—For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example; for all officials of Sunday-schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany salvation.

SCRIPTURE READINGS—1 Samuel 1:21-28; Hebrews 12:14-28; 2 Timothy 1 and 2; 1 John 2: 1-17.

**SATURDAY, JANUARY 7, 1928**
**HOME MISSIONS, AND THE JEWS**

CONFESSION—Of our tendency to neglect home duties in seeking those that lie further afield; of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths; of our skepticism with regard to some parts of the home mission field, particularly of the possibility of spiritual revival, and the return of the Jews to the God of Jesus Christ.

PRAYER—For hearts large enough to realize the needs of all parts of the mission field, those close at hand as well as far distant; that God may lead us to take seriously the affirmations of His Word and the will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth"; that He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

SCRIPTURE READINGS—Isaiah 41:17-29; Romans 8:1-17; James 1:12-27.


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## THE MOODY BIBLE INSTITUTE MONTHLY

153 INSTITUTE PLACE, CHICAGO, ILL.




**Do Not Forget Founder's Week Conference, Feb. 5-9.**

# Missionary Department

**William H. Hockman**

## RE FOUNDER'S WEEK CONFERENCE

We are particularly anxious to get in touch with our missionary friends who may be planning to attend the forth-coming Founder's Week Conference in February. The conference will, according to present arrangements, open with a special gathering on Sunday, February 5, the anniversary of the birth of D. L. Moody. The program will run through the following days until Thursday night. In keeping with established custom the last day, Thursday, will be Missionary Day. We are praying and planning that Missionary Day may be as in former years, a day of great power and blessing. We would be delighted to welcome a real host of missionaries on that day, and to enjoy their fellowship, and the refreshment of their testimonies. Will not all our missionary friends on furlough as well as those retired from the field, make a special effort to join us on this happy occasion? And will they not please communicate with us as early as possible? Our office would like to get in touch with all interested friends at an early date. Please send your name and address, with name of society and field, to the office of the director of the Missionary Course.

## THE STUDENT VOLUNTEER MOVEMENT

Announcements are out for the Tenth Quadrennial Convention of this movement to be held in Detroit the last of the year. Some of us who were actively associated with the movement in earlier years have a feeling of sacred affection for the letters "S. V. M." and treasure the memories of its fellowship as among the happiest and dearest this side of heaven. But our hearts are saddened as we observe that the *esprit de corps* has somewhat altered with passing years, and the type of speakers who formerly gave spiritual instruction and counsel are no longer found on the platform. As a matter of fact the movement, in a very serious degree, reflects the change that has taken place in our schools and colleges and registers the surging tide of radical thought and teaching that has virtually captured the majority of our educational institutions. Fortunately we are able to register a goodly number of exceptions. In our evangelical schools the student groups are awakening to the serious situation, and many of them have already taken a definite and bold stand for the old faith and a whole Bible.

In this connection we may mention that the missionary students in the Moody Bible Institute have recently felt compelled to retire from the fellowship of the S. V. M. Very reluctantly and regretfully has this step been taken. For some time it has been found impossible to have any real fellowship with the local Chicago union, owing to the serious divergence in views regarding things basic and fundamental. Efforts to find some common ground of co-operation have only resulted in widening the breach. After long and prayerful consideration the unanimous feeling was that retirement was the only solution. Accordingly official action was taken to that effect. Following the example of numerous other schools, our missionary students are reorganizing on an independent basis, along lines more in keeping with the spirit and life of our institution.

Apropos this subject it is to be noted that Dr. Robert P. Wilder, the widely known and beloved founder of the S. V. M., has recently retired from his position as general secretary and from official connection with the movement, and undertaken

**A Group of Missionaries, all former M. B. I. students, now serving the Lord in India.**
**Back row from left to right: Mr. John Cheshire '26; Miss Jessie Miller '19; Miss Bessie Schram '19; Miss Leila Loucks '19; Mrs. Entwistle (nee Helen Hart) '21; Mr. John Entwistle '17.**
**Front row: Miss Hulda Youngberg '26; Miss Huld Lehr '24.**

a new ministry in the capacity of executive secretary of the newly formed Christian Council of Western Asia and Northern Africa. We pray God's richest blessing upon His faithful servant as he goes forth to such a new venture of faith.

## SOMETHING NEW IN HAVANA

Havana, Cuba, has long possessed an unenviable reputation. Although yellow fever and some other pestilences have been banished by modern civilization, this same civilization continues to breed moral diseases that tend to concentrate in Havana, making it one of the most corrupt cities in the western world. Our readers will be agreeably surprised to learn that there is to be something new under the sun in Havana. While this particular coming event does not reflect any improvement in the atmosphere of Havana, it nevertheless indicates the growth of a new force in the life of Latin America, a force that has both a religious and a political aspect of no small moment. Havana has been chosen as the most central and convenient place for a great gathering of all the evangelical forces operating in South and Central Americas, Mexico, and the West Indies. In a great representative gathering held in June plans were made for an Evangelical Congress to be held in Havana in December of next year. While all denominations are co-operating, we are told that this congress is distinctly Latin American in both conception and development, and will represent the spirit and purpose of the growing church in the section of the world above mentioned. We can but breathe a prayer that God may be truly in this, and that it may work out for spiritual advancement and widespread evangelism in this field of momentous possibilities.

## A DAY OF OPPORTUNITY IN BELGIUM

Perhaps few of us realize that much of the continent of Europe is in almost as desperate spiritual straits as Africa or South America. The knowledge of God and His Word has almost ceased to exist among vast populations where once in the early centuries were won the most wonderful victories of Christian evangelism. With the exception of relatively small groups and communities many of the European states are today virtually pagan.

Our readers are doubtless familiar with, and deeply interested in, the splendid evangelistic movement in Belgium directed by Mr. and Mrs. Ralph C. Norton. We quote the following from a recent letter:

"For several years a servant of God had been considering making a special gift for the purchase of a building for one of our mission stations. Three months ago he put the check in our hands. A few days later came a cablegram from Brussels headquarters, saying that we could secure a building in Ghent for a certain amount. That amount was *exactly* the sum represented by the check so recently given us. We were able to cable the money at once; and here again we were led of God, for the option obtained was *only for twenty-four hours.* Other parties were seeking it for hotel purposes, and only our cabling the money immediately secured the property for the mission. God saw to it that we had the money in time, and in the exact amount that we might be able to send the cablegram. He also had His worker, Mr. Van Lierop, ready to fill the post and occupy the house. Truly the Lord's ways are admirable, 'sought out of all them that have pleasure therein.'

"Now that Mr. Van Lierop is actually installed in the new mission house in Ghent, his comments upon his new field of service are most striking. Very recently a laboring man told him that the workmen of that city are fast turning to materialism, having given up the Roman Catholic faith. He avowed that *half the population of Ghent are atheists.* They have turned away forever from the Romish church and now the Lord of the harvest has commissioned the Belgian Gospel Mission to bring these wandering sheep to Himself. History proves that the great movements start with the common people. This attitude of the workmen is just the beginning of a great exodus out of the Romish church. These



**Rev. John MacBeath, of London, at Founder's Week Conference.**

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laborers are marching at present under the banner of socialism, and their creed is the doctrine of materialism. This conviction is corroborated by another worker from the French part of Belgium, who tells us that in a village where he is working the priest has threatened to resign from his parish because his parishioners are becoming so few in number as to be merely negligible.

"Truly Rome has concealed from their eyes the glory of the grace of God. When Linacer, a distinguished physician but bigoted Romanist, in the reign of Henry VIII, read his first pages in the New Testament, he tossed it from him with impatience and a great oath, exclaiming, 'Either this book is not true or we are not Christians.' He saw at once that the system of Rome and the system of the New Testament were directly opposed to one another. In passing from the Bible to the breviary it is like passing from light to darkness. Our Belgian friends tell us that our Christian message is a very different religion from theirs. Our converts declare, 'We were formerly idolaters.' Truly 'the entrance of thy word giveth light, it giveth understanding to the simple.'"

## TIDINGS FROM A FAR CORNER

Rev. J. H. Telford, of the American Baptist Foreign Missionary Society, writing from that remote hill region where the borders of Burma and China meet, sends the following word of rejoicing:

"While on the border I baptized six Lahus in a heathen village called Namawn. We have worked for this village for a good many years and now we have witnessed the first break. These six baptisms are very significant so far as the Christian influence on the rest of the village is concerned, for among the number are two of the leading men of the village—Lahu priests. These two old men and their wives, the headman's son and another man made the six. One of the priests, or the witch doctors, to be more correct, gave a very striking testimony of his conversion. He said that since the Holy Spirit had come into his heart and had taught him, it was impossible for him to keep still and hide the light in secrecy. He felt compelled to tell all the village of the change that had taken place in his life. As he related his Christian experience the story made me think of Paul's conversion, so clear-cut and decisive it seemed to be.

"The village has a school building, which the villagers have built themselves, and to which they are sending their children. Twenty-seven boys and girls have attended the school during the past year. It is taught by two Lahu brothers who are Christians. This large village with its many children is very friendly toward us. Many of the boys and girls are eager to be baptized, if they had the permission of their parents. During this year they will watch what happens to the six just baptized. If nothing unusual occurs to them or their families in the way of sickness, calamity or what not, there will be many more in the village who will follow their lead. At present the villagers, like most animistic peoples, are under the terrific bondage of fear, and the consciousness of the love of God as a personal experience is the converting force which they need to grasp. I am proud of the two Lahu brothers for doing such a fine bit of constructive work which I feel will in the very near future lead to the conversion of the entire village. These two boys passed out of the sixth standard of our school last year. It is wonderful what our Lahus accomplish with such scanty education and preparation. While in school they received considerable Bible knowledge, and that mingled with an enthusiasm to lead others to Christ enables them to perform a helpful ministry.

## WHERE THE CHURCH PRECEDES THE MISSIONARY

Usually the church follows the missionary, that is, the missionary pioneers into new territory and after long and patient sowing a church comes into being. In the northeast Argentina field of the I. S. A. M. U. the order has been reversed and the missionary has had to follow the church. Believers would go to a town, where there were no witnesses, to visit friends, on business, or to settle permanently, and they would testify while there to such effect that a company of new converts would be gathered out, and the mission could not refuse responsibility for them.

The movement in northeast Argentina had its origin through the scattering of a few Bibles in Posadas by a colporteur who passed through the town. As a result of the colporteur's visit two or three people were saved and started witnessing. Those who were really converted got in touch with Rev. Daniel Thomas, who was then in south Paraguay, and kept begging him to come down and help them. Mr. Thomas visited them for a while, the work prospered, and later a missionary was stationed in the town. The work had hardly been organized in Posadas when a call came from San Ignacio, some thirty miles further up the river. The manager of a large yerba plantation in the vicinity of the town was a Christian and had encouraged several families of believers to move to his place and work for him. Both he and the believers pleaded for a pastor. First a native pastor was sent, and later a missionary, and a strong work has developed there with several outstations in the country around.

After the church began to prosper in Posadas one of the converts, Juan Louvera, and his wife became burdened for their relatives, most of whom still lived in their home town of Libres, about two hundred miles south of Posadas. So the old couple left Posadas and made the long journey south, where they remained nearly a year. Juan preached regularly and many souls were saved. This new group of believers begged for more than a year for a pastor to visit them, baptize and teach them. It was the privilege of the writer to answer their call and spend several weeks among them. It was found that there were no fewer than fifty believers in and around the town, of whom thirty-seven were judged ready for baptism. The simple faith of these believers was wonderful. They would leave their work for days at a time, and stay from early morning until late at night listening to the Word, sing-



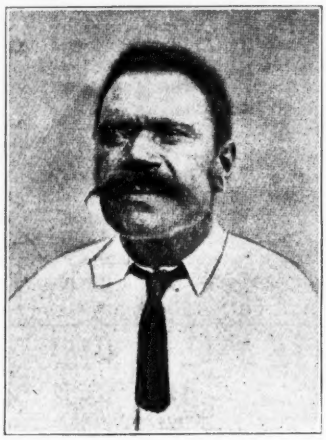
**Bishop Frederick D. Leete, D. D., Is Promised for Founder's Week Conference.**

ing hymns and asking questions. Never have we seen such a hunger after the things of God.

### A Challenge

God's Spirit is working and using the preaching of the simple gospel to the salvation of souls in that long neglected region. Only the fringe of the need has yet been touched. The situation is a challenge to us, for if we had the missionaries and could support the native workers to adequately care for the work it would grow more rapidly. The most recent missionary statistics regarding Argentina show that in that republic there are 201 towns and cities with from 2,000 to more than 50,000 inhabitants in which no evangelical work of any kind is being done.

(Condensed from a bulletin of the Inland South America Missionary Union).



**Lomai—Who Helped to Translate the Gospel into Tannese**

### "DID JESUS DIE FOR THE BLACK MAN?"

Quoting from a recent communication from the Rev. F. H. L. Paton: "Tanna is one of the southern islands of the New Hebrides. 'Dark Tanna,' it used to be called. Now it is quoted by scientists and anthropologists as one of the islands whose people are increasing in spite of contact with civilization. The secret of the marvelous transformation is the gospel of Jesus Christ, translated by missionaries into the mother tongue of the people. . . . . The first supreme difficulty was the language—first to learn it, and then to turn it into a vehicle of expression for the message of God in Christ.

"In my own case, Lomai, one of the most intelligent natives I have ever met, was my helper. Together we wrought for hours, day after day and month after month. We began with the Gospel of Mark. After laboring through a verse I would say to Lomai, 'Is that quite clear in the Tannese?' A hesitating 'Yes' would bring out a further question: 'Is that how a Tanna man would say it?' And Lomai would answer, 'Oh, no, *this* is how a Tanna man would say it.' As the translation proceeded Lomai would say, 'Greek is a very crooked language—it is not straight and simple like Tannese.'

"By and by his interest shifted from the language to the story of Christ, and


# Christmas

**Make it mean a miracle of healing to the lepers of the world.**

For leprosy may now be cured—
it may be eradicated in a single generation!

**Your Christmas gift** may help to bring in the glad new day when the two million sufferers from leprosy may be rescued from a living death.

Help rid humanity of that bitter cry "Unclean!" "Unclean!" which has come down the centuries, chilling the hearts of the helpless world because no cure had been found for this dread disease.

**Thousands have already been healed.**—Instead of wandering in waste places, hideous and suffering, they have been cared for in Mission Hospitals and now have gone back to home and friends healed, and able to take their places as useful members of the community.

*You* may literally follow in the steps of Jesus Christ, obeying His command to "cleanse the lepers!" You may help perform this modern miracle!

**The American Mission to Lepers** is ministering to the lepers in eighteen different countries in over two hundred centers, treating about 20,000 patients in hospitals and sanitariums, besides caring for a larger number of out-patients.

This Mission officially represents and cooperates with the Protestant Churches of America in this great work, but it must secure the funds.

**Will you send a Christmas Gift** to help some leper child, some suffering woman, some helpless man? Send it *today*, so that before Christmas the blessing may be sent on to the lepers in one of these Mission centers.

Make Christmas real—your Christmas—by making Christ real to those who need His healing power—mental, physical, spiritual.

Please send your contribution to FLEMING H. REVELL, *Treasurer*,

**THE AMERICAN MISSION TO LEPERS**

**156 Fifth Avenue, New York**

he became more and more deeply impressed. 'Now it is easier for me to find the Tanna brother of the Greek word, because my heart is growing in understanding,' he said. Then as we came to the story of the crucifixion Lomai asked, 'Missi, did they really do that to this good man?' Another day he asked, 'Missi, did Jesus die for the black man just as really as He died for the white man?' And when I answered in the affirmative, the strong man bowed his head and sobbed like a child. Then he lifted a face full of anguish and said, 'Missi, why did you not tell us this great news long ago? Why were our fathers allowed to die in the darkness?'"

### REVIVAL IN BULGARIA

From the *European Harvest Field* we learn that God is visiting His people in Bulgaria. Recent reports received following the conclusion of seventeen evangelistic meetings in Sophia, the capital of Bulgaria, under evangelist Paul L. Mishkoff, give the following deeply interesting news:

"While the services were not scheduled until seven o'clock, the crowds began coming at five, many remaining to the after meetings, of which a university man writes as follows: 'In these meetings many tears were shed, sins were confessed to God, consciences were stirred, supplications were offered, both audibly and secretly, and young and old, men and women, were convicted of their own sinful condition. Large numbers sought to get right with God, received remission of their sins, and were filled with the joy of salvation. Hundreds became reconciled to God and entered into His life and peace. A real revival came. Not only was the large hall crowded, but everywhere people were talking about the meetings. They not only listened to the Word of God, but hundreds upon hundreds came forward, knelt in tears and contrition, confessed their sins, and sought pardon and salvation. A certain lady of high society said, 'I did not believe in God; I had no interest in religion nor in my soul or its future, but now I am altogether changed, and through these meetings my whole being has been revolutionized. I am now a believer, my desires are different and the state of my soul is my chief concern.' A young man confessed, 'I was contemplating suicide, the darkness of my life caused despondency, and I was in the bonds of despair. Now I am a new man; my spiritual eyes have been opened. I have seen the sinful path in which I was walking, have believed in Christ and am saved.' Sixteen men from a near-by village have appealed for Bibles. Up to the present time they have not seen the Book, but after hearing our preaching they said, 'We cannot go without that blessed Book.' Eight prisoners in the jail want Bibles. After hearing a sermon on God's love they said, 'Give us more literature of that kind.'"

### THE WITCH DOCTOR'S PHARMACOPOEIA

In the New Hebrides, as in all pagan lands, sorcery and witchcraft hold powerful sway over the imaginations and lives of the people. Sickness and death never come except as a result of sorcery and witchcraft,—witchcraft that is usually the outcome of cupidity, malice, or jealousy. That idea is fixed in the native mind; and the sight of a cunning old sorcerer searching for any oddment that his victim may have touched,—the skin of a banana, a bit of rag, or a bit of human hair, a leaf or a bandage,—will rob any native of peace and send him shivering away. Incantations over such burning bits of rubbish are the death knell of hope. None can save but the sorcerer, or a stronger sorcerer than he, and he only for heavy payment. When death comes to the victim (frequently death from sheer despair due to fatalism) it is but the beginning of fresh evil. Someone must have paid the sorcerer to procure the death, and by the vandetta law that someone must be found and slain, or at least one of his relatives or a member of his tribe. It is life for life, blood for blood.

**Some Witchcraft "Remedies"**

"To hold the baby over the smoke of a fire insures that it shall never catch cold.

"A mother dies leaving her five days' old baby. Instead of offering it sustenance, the little one's mouth was filled with earth until it was choked.

"A native shot while asleep was attended by the witch doctor, whose cure was that the patient should eat a mouthful of yam daily and drink not a drop of water for five days.

"A woman who ran away from her husband and received by way of punishment from her brother-in-law a fractured skull, was attended by a friendly practitioner who poured boiling water over the wound to stop the bleeding.

"A species of black lead found in Erromanga was used on Aneityum for incantations. An instance is cited which almost caused a young bride's death. At a wedding two disappointed suitors were present, one of whom went forward and shook hands with the bride, leaving a black mark. The girl did not notice this, but someone said, 'Look at your hand!' She opened her hand and was transfixed with terror. She neither ate, drank, nor slept day or night, and never ceased crying. But for the application of a simple remedy she would undoubtedly have died.

"Dentistry is practiced by the patient lying on the ground with head resting on a log of wood. A thin piece of wood is then placed against the tooth and with a stone the tooth is hammered out."

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

I venture to say the hardest place for those disciples to begin to preach was in their own city, Jerusalem. Then Judea was the next hardest place and Samaria was the next hardest. The hardest place to begin is at home, in your own church, your own family; but that is what God wants us to do.—D. L. Moody.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**Make Early Reservations for Founder's Week Conference.**

## "IF THOU HADST KNOWN, O JERUSALEM!"

Seated on the hill side, the Master looks intently at the distant city. The scene is one of beauty; trees and shrubs with leaves of varied colorings; the white city in the distance, above which the sky is painted a blaze of color by the setting sun. The Master's thoughts are not for the beauty thus displayed, but for the neglected opportunity, the great chance which had come and been refused by the city so beloved of Him. He who had come to be their King; He who had come that they might be free from sin and death; free to live that glorious life with Him, their King, their Friend, their Saviour, they had refused. Their pain, sorrow and suffering; their destruction, all would have been spared—

"If thou hadst known, O Jerusalem!"

* * * * * * *

Does He not again sit and look down with that wistful yearning, that compassion and great desire, not at the distant city, but into your heart and mine? And does He not say, "Oh child of mine, feed my sheep, feed my lambs. Neglect not your opportunity to speak for me."

Lest we, thoughtless, indifferent and unconcerned, shall some day hear Him say, "If thou hadst only known!"

—D. H. Burgess, Petersburg, Va.

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The utterances of Prof. J. Gresham Machen, of Princeton University, on behalf of Fundamentalism causes *The Congregationalist* to call him an "intellectual, theological and spiritual Pharisee." Those names are gentle compared with some names used to designate those who are contending for the faith. But we are used to it, and count these bad names a compliment.—*Watchman-Examiner.*

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Tell me to love an unlovely person or one I have never seen—some heathen in Africa or China—and I cannot do it unless God puts the love for them in my heart. But when the Holy Ghost sheds abroad the love of God in our hearts, we shall have the same kind of love that Jesus Christ had. What we want is to be baptized with the Spirit of Calvary. Mr. Spurgeon, a few years before he died, went to visit a friend who had built a new barn, on which was a weather-vane, and on that weather-vane the text, "God is love." Mr. Spurgeon said, "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love whichever way the wind blows." So if a man is filled with the Spirit he will be filled with love whichever way the wind blows. —*D. L. Moody.*

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### CORRECTION

Through an oversight in the November issue, a line of copy in the advertisement of the Gospel Trumpet Co. was omitted by the printer.

The advertisement concerned the **Bible Story Book** by Elsie E. Egermeier, which is considered by instructors to be one of the best books available on Bible Story telling.

The book is advertised this month on page 183.


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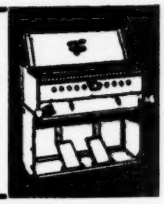

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**JANUARY 26th and 27th, 1928**

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We must make our youth to know The Book;—Jesus said,—"Search the Scriptures."

**PLANS FOR THE CONFERENCE**

The members of the Third Presbyterian Church and their friends will take pleasure in entertaining the delegates in their homes and at the Church for the two nights and the five meals beginning with dinner Thursday evening.

*Two* delegates will be received as *accredited* from each church.

Registration Fee—$1.00.

The Conference will open at 1:30 on Thursday and continue on thru Friday Night, the 27th.

Several Internationally-known persons will take part in the programme and others just as capable and equipped thru experience, will address the Conference.

Time for discussion. The asking and answering of questions.

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A fine programme of music throughout the entire Conference.

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If you purpose to attend the Conference as a delegate kindly fill out and mail this coupon to

Dr. A. L. Lathem, 434 E. Broad St., Chester, Penna.

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Address .....

(Enclose $1.00 Registration Fee herewith)




**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

# Our Monthly Potpourri

**Clarence H. Benson**

**This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."**

### BIBLE SOCIETY ANNIVERSARY

December 4 will mark the one hundred eighteenth anniversary of the organization of the New York Bible Society. A special anniversary service will be held in the Fifth Avenue Presbyterian Church on the evening of that day, Rev. Henry Howard, D. D., the pastor, delivering the principal address.

### AMERICAN HOMES WITHOUT BIBLES

When the American Bible Society was organized December 4, 1809, there were fifty-five translations of the Bible. Now the society is printing the Scriptures in 846 languages and dialects; but this does not mean that its task is nearing completion. In Africa alone there are more than eight hundred languages and dialects, of which only 243 have been reduced to writing. In America, where the country was built with the Bible as its foundation, there are still 200,000 homes without a copy of the Scriptures, and even a larger number of American families who have only the most limited knowledge of their contents. The situation is a challenge to the American Bible Society and those Christian people through whose interest and support the society is enabled to carry on its work.

### READ THE BIBLE THROUGH

Reading the Bible is one of the most profitable exercises in which a Christian can engage. One of the best ways to read it is to start with Genesis and go straight through Revelation. That is the way we read other books. We believe that God gave us the Bible and that the arrangement of the books was in accordance with His will. Some people are careless about the way in which they read God's Word. One of the beloved preachers of our church reports that he has read the entire Bible four times each year for the past twenty-five years. Is it a surprise to any one that his life is molded and guided by its teachings, or that his sermons are filled with Bible truth expressed in scriptural language, and wonderfully beautified and strengthened by the use of biblical illustrations? Were there more thorough and systematic reading and study of the Bible, there would be fewer vacant pews in the churches, and there would be fewer preachers, who had reached the deadline. —*Presbyterian South.*

### THE MOST POPULAR BOOK

The sale of the Bible is not a funereal task. Where people enjoy themselves, the Book of great joy has a ready sale. Not only at Coney Island, where the Bible stand is continuously successful, but at county fairs throughout the country, the Bible is the best selling book.

During the last day of a fair of Orleans County, New York, a gentleman paused at the Bible stand to remark,

"Don't you think you are wasting your time bringing Bibles here?"

"Why do you think so?" asked the colporteur.

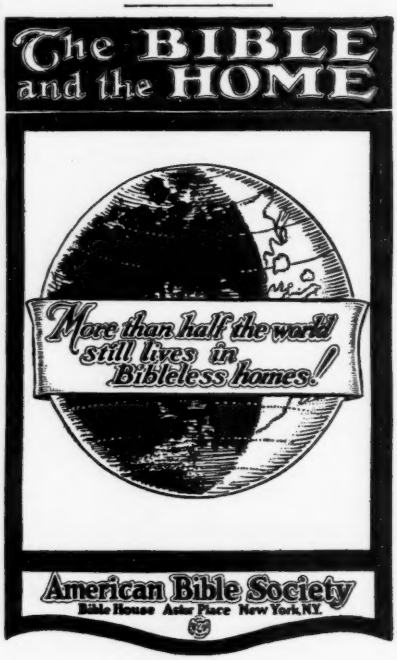
"Well, they are not using the Bible any more in my church or Sunday-school; and why should they want them at the fair?"

"Why," asked the colporteur, "is God dead? Stay with me an hour and I will show you that the Bible is still the most attractive of books."

He stayed. During the next hour fourteen dollars and sixty-five cents worth of penny Gospels, 10 cent Testaments and 53 cent Bibles and upwards were purchased by people attending the fair.

The convinced skeptic went down to the train with the colporteur and said,

"I have had the most practical gospel sermon today that I have had in twenty years. I am ashamed to say I am a church official myself. But I am going back to work."—*Bible Bulletin.*




### CEASE TO LEARN, CEASE TO LEAD

Every Bible-school leader must know, whether he be pastor, superintendent, supervisor, teacher, department principal or officer, that constant learning is the price of leadership. In these days, thousands of leadership training classes and schools are starting. In local training classes as a part of the church school, meeting on Sunday at the regular hour, in special groups of workers meeting some night of the week, in a standard community school, or by correspondence, someway and somewhere, hundreds of thousands of the choicest Christians, young and old, pay the price. Many thousands more should make small placards on which they might well write the words: "Cease to learn, cease to lead."

At such words let them look with the full consciousness that if they refuse to study, refuse to observe, refuse to read and train, their leadership, now held securely, may slip away. "Be prepared" is not only a good slogan for a Boy Scout, but a big challenge to every church school worker. New books, new methods, new ideals are constantly looming above the church school horizon. Preparation of a decade ago will not be sufficient for today. Our present generation of Bible-school pupils deserve the best. The wide-awake church will demand trained leaders in fairness to its children, young people and adults. Get abreast and keep abreast of the very best in leadership training, or cease to be a learner, and you will cease to be a leader.—W. E. Raffety, in the *Lookout.*

### WHO USES THE TELEPHONE?

The United States had more telephones in 1905 than any other country in the world has today, and today the United States, with 18,000,000 telephones, has more than 3½ times as many telephones as Germany, Great Britain, France, Belgium and Denmark combined.

There were 285,400 telephones in the United States in 1895. In 1915 there were 10,046,400 and today the number of telephones in use exceeds 18,000,000.

Germany nearest approaches America's rate of growth, the number of telephones increasing from 115,007 in 1895 to 2,588,000 in 1926. Great Britain advanced from 73,333 to 1,380,000 telephones in the same time.—*News Bulletin.*

### NATIONAL TUBERCULOSIS

During the month of December the National Tuberculosis Association will conduct its twentieth annual Christmas seal sale. This month has been generally recognized as making the strongest appeal to the public in behalf of the thousands of America who are suffering from tuberculosis. Since the date of its organization the Tuberculosis Association has been largely instrumental in reducing the death rate from this dread disease by more than one-half.

### MEN'S CHURCH LEAGUE

The Men's Church League, which was organized in October, 1924, during the three years of conference study and experiment, has now reached a place of interdenominational recognition and importance. Its primary purpose from the first has been fuller enlistment of laymen as active Christian workers, and its plan has been to enroll a million witnesses among the various churches of the country. When it is recognized that in most churches more than ninety per cent of the lay workers are not functioning as active spiritual workers, any organized effort to assist laymen in finding their divinely intended place in Christ's program is worthy of commendation.



**A Stron Program for Founder's Week Conference.**

## "THE FOOL HATH SAID"

This fight against the faith of our fathers is not a sham battle. It is a challenge to every true Christian who really loves the Old Book and its revelation of God and His Christ. To deny that a well organized warfare is on to destroy the faith of the people, and that it is permeating our seminaries, our universities, our high schools and many of our Laodicean pulpits, is to confess a blindness that is inexcusable in an age that boasts of its enlightenment. And right here let us say that this hydra-headed monster, which finds ready recruits from the ranks of Modernism, is not a maltese kitten to be played with, nor is it an evidence of enlightenment or progressive Christianity. It is simply a reenactment of the kind of veneered back-sliding which has characterized the people of past epochs, and which was ultimately visited with the judgments of Jehovah.

"The fool hath said in his heart there is no God," and now he is telling it over the radio, and he is encouraged by some professing Christians who believe only parts of the Bible—particularly those parts that do not say anything about sin, the need of a divine Saviour and hell.

The only scriptural and practical way to deal with this fool and his following is to *preach the Word,* in season and out of season, with all longsuffering and doctrine, until there shall arise such a tide of real uncompromising Christian evangelism in every church that this destructive wave of atheism and infidelity shall be driven back to the pit from which it sprang.—*The Advance-Standard.*

## A FOOL AND HIS MONEY

To be wise in the use of money is one of the marks of a Spirit-filled Christian. It is to take an attitude the opposite from the wisdom of the world in the use of money. Many Christians use their money just as earthly pagans do. In practical living they take the same attitude toward worldly possessions as the worldly unbeliever. The world has a motto concerning money that has truth in it: "A fool and his money are soon parted"; meaning that a wise man will not foolishly let his money get away from him. But it was just such a "wise" man, in the parable, that our Lord called a fool. Why was this man, who held on to his money, built larger barns to bestow his goods, and had much goods laid up for many years, a fool in his attitude to money? It was not merely that he placed an undue emphasis on the things of this present world. He was a fool because he considered the money *his.* One of the central teachings of the Word of God, which like all its other teachings cuts straight across the current ideas of men, is the teaching that no man on earth owns anything of earth's material wealth. Every man is a steward, using that which is another's. This is not a figure of speech. God's law for Israel gives light on the true relations between God and man: "And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me" (Lev. 25:23). Our Lord confirms this truth that no land or money a man possesses in this life is his own. In giving the spiritual meaning of the parable of the unrighteous steward, he says, "And if ye have not been faithful in that which is another's, who will give you that which is your own?" (Luke 16:12.) When a man dies he takes with him to the unseen world his credentials for receiving that which is "his own," and he leaves behind all that he has called his own but which was only lent him by God. Let us be wise as children of light and not be a money-fool, who is "he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).—*Sunday School Times.*

## 150 COLLEGES HAVE RADICAL TEACHERS, SPEAKER DECLARES

One hundred and fifty of the leading educational institutions of this country have on their faculties instructors imbued with the policies and doctrines of socialism, bolshevism, pacifism, communism, and other isms equally vicious and detrimental to the government, Maj. Edwin Hadley asserted recently in an address before the Government Club at the Drake Hotel.

These policies and doctrines are being instilled into the youth of the land, both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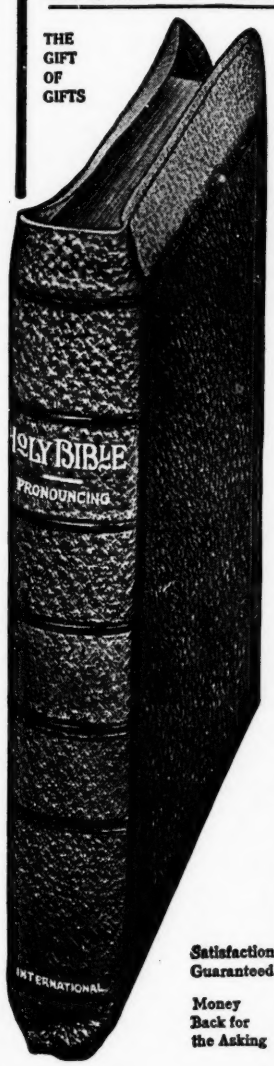


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and of Ar'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nā, and
have they delivered Sā-mā'ri-a
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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3. **"BOOKS OF CONSEQUENCE," by selected reviewers.**
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from the professor's chair and through the means of "liberal clubs," at least one of which may be found in almost any college or university, he declared, and the movement is steadily and constantly being fostered by outside agencies, some of which are promoting the issues consciously, others through misunderstanding of their real nature.—*Chicago Tribune.*

### WHY CRIME CONTINUES

The reception accorded to the notorious Earl Carroll when he returned to New York from the Atlanta Penitentiary the other day should help in a measure to explain some of the causes of the crime wave in the United States and the moral lapse which afflicts that country and puzzles many. About a year ago Carroll figured in a particularly obscene case in connection with a certain "party" he had given in New York. To shield one of his "friends" he committed perjury, for which he was sent to the Atlanta Penitentiary for a year and a day. Powerful influences were set to work to keep him out of prison. As a result he served about three months of his sentence, when he was paroled. On his return to New York he was feted and acclaimed by some of the best known people of New York State.

It is this blatant disregard for law and the laudation of men and women who have violated the moral sanctities of human life by people in a certain strata of society in the United States that have been responsible, in some measure at least, for the moral break-down from which that nation is suffering, and an epidemic of crime unequalled by any other country in the world. When any people delight to honor such a man as Carroll, whose only claim upon public attention is the depravity of his mind, of which he has given public proof, it explains a lot.—*Toronto Globe.*

### A MISTAKEN IMPRESSION

Occasionally we hear of some preacher saying that there are no modernistic influences touching his people and that he does not need to warn them against the current skeptical liberalism from his pulpit. Such brethren are mistaken. The contagion of the subtle, present-day rationalism is everywhere. It is finding its way into every community through books, magazines, daily papers, and in other ways. And only those to whom its fraudulent pretensions have been made clear and who are intelligently anchored to the truth of God's Word, are safe. Never was there a time when pastors needed more to indoctrinate those under their spiritual care than they do now. The failure rightly to magnify this teaching function of the Christian ministry is, in our opinion, largely responsible for the ease with which the modernists have confused the minds of many church members and have swept them from their moorings. No preacher in charge ought indifferently to turn over to any other agency the work of instructing his congregation religiously. As God's divinely called and commissioned ambassador, it is he who must give an account to Him for the manner in which that work is done.—R. A. Meek, in the *Southern Methodist.*

### PRESERVING THE CHURCH ROLL

I. *Emphasize the importance of joining the church.* To enter upon church membership is easy, so is dropping out. Easy come, easy go. Start your members right, especially the young, by impressing upon them the importance of the step they have taken. Once a Christian, always a Christian; once a church member, always a church member; once Christ's, forever Christ's.

II. *Make your church program large enough to fire their enthusiasm.* If there is little to do and no great objective to strive for, many members will lose interest and drop out of the ranks.

III. *Preach and teach the whole Bible.* If the church teaching is focussed too much upon certain aspects of religious life and thought, many will get "fed up" too soon, and will think they have absorbed the whole curriculum. A life-time is too short to master the teaching and practice of God's Word.

IV. *Do not over-do entertainment.* The social side of church life should not be neglected, but there is a limit. Church members will tire of entertainments and drop out because their social needs have been more than satisfied.

V. *Have every member employed.* Give them something to do as a part of the church's program. One cannot be interested continuously unless he is part of the machinery.

VI. *Keep alive the evangelistic and missionary spirit.* If the spirit of "the ninety and nine" prevailed, we would go and hunt up the straying sheep. Many are on the absent list, and no one cares, but all should care. When interest in evangelism wanes, look for disintegration.

VII. *Make an annual spiritual canvass.* The every-member financial canvass helps to round up the absentees, but it is too much of a cool financial proposition to get far with lukewarm members. Show that interest rather than money is wanted by having an annual round-up in which heart is sought and money ignored.

VIII. *Shepherd the flock.* It may be too big a job for the minister and his staff, but why not enlist elders and deacons to keep a constant oversight over the various districts, streets, blocks, etc., in which the members reside? Find out cases of sorrow, illness or trouble, and minister to them. Twenty-five church officers each keeping tabs on fifty members can check up a large enrolment.

IX. *The apartment house problem.* Keep a specially watchful eye on that part of your constituency who live in apartments. The floating population in large cities is a great church problem. Look out for the flood of changes on or about October 1 and May 1.

X. *Print an annual handbook.* If for no other reason, a church catalogue is valuable because it gives the names and addresses of officers and members. The mere preparation of the list for the printer will cause a certain amount of checking up on the roll. The book will form the basis for all canvasses and all the work of over-seeing the flock.—*The Presbyterian.*



**Rev. John MacBeath, of London, at Founder's Week Conference.**

### "WOTTA LIFE!"—THE PARSON'S

In this day of spiritual searching the parson has come in for no little criticism. Perhaps he deserves it; but, on the other hand, it is about time for him to receive a word of sympathy. His task is difficult, for no matter which way he turns he meets with objections from some parts of his flock.

If the parson takes a narrow view of religion, he is accused of bigotry; if he takes a broad view, he is suspected of heresy. If he asks for money, he is charged with worldliness; if he doesn't ask for it, his church falls to pieces. If he pays calls on his congregation, he risks the reputation of being a bore; if he doesn't pay calls, he is charged with indifference. If he indorses movies, oyster suppers and bowling alleys in the basement, the conservatives protest; if he sticks to services only, the boosters howl. If he introduces innovations in his sermon, he is called sensational; if he confines himself to the beatitudes, he is condemned for his platitudes. If he specializes on the Sunday-school, the choir resents; if he specializes on the choir the Sunday-school blows up.

The ideal parson of today must combine the qualities of a financier, an administrator, an orator, a scholar, a salesman, a musician, a teacher, a diplomat. If his church be small, he will find it useful to know also the rudimentary principles employed by painters, plumbers, electricians, furnace men, glaziers, carpenters, and roof-repairers. Some parsons break under the strain—and parishioners hold up their hands in surprise and horror. The fact that all of them don't break is, indeed, the greater wonder.—*Baltimore Evening Sun.*

### RADIO AND RELIGION

No invention of modern times has been more significant in religious contacts than that of the radio. It has already enabled multitudes of the disabled and shut-in to share in religious services with their fellowmen. To multitudes of others, remaining within their homes for a less valid reason, it has brought the message of religion anew. So far as can be judged, it has not seriously injured church attendance, and it may be believed that it will increase it. As people become interested in religion, they will be more likely to seek it in association with their fellowmen in the house of worship. In any event the wide spreading of the message of religion to the multitudes more than compensates for any minor or incidental losses.

Religion and music are the two most popular subjects on the radio.

All radio stations are being encouraged to include this ministry in their programs. The National Religious Radio Committee has discouraged the broadcasting of national religious services during the time of the Sunday forenoon services of the churches.

Ministers and religious leaders are already asking: What is going to be the effect of the radio on religion? One cannot forecast in detail, but two things are certain: It is going to have far-reaching effect and its nature will largely depend on whether or not religion through its organized forms will be big enough to avail itself of this great opportunity, which science is placing at its disposal, in compliance with the command of Jesus to "launch out into the deep and let down your nets."—*Church Bulletin.*


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| 9. *Is the printing any better?* | It must be because of the thinness of the paper and here again the accumulated experience of generations comes in good stead. |
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# Truth Illuminated

**William Norton**

### EARTHLY FAME

In Westminster Abbey there are a number of monuments bearing names which no one seems to know anything about. Probably when the persons who bore these names ended their earthly careers, they were famous, but through the lapse of years, they have been forgotten. A visitor to Westminster Abbey, not long ago, asked a custodian for information concerning a man who had been accorded the honor of a memorial in that stately edifice, and the officer replied that he had not the slightest idea who he was. *Such is earthly fame! Men toil hard to make names for themselves, but in the majority of cases they are soon forgotten.*—A. C. Crews, in *Westminster Teacher.*

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### THE MULTIPLYING POWER OF GOD

A Scotchman, named David Fife, of Canada, obtained from Glasgow some wheat of a special kind. Only three ears, the produce of a single grain, ripened, but the splendid Canadian harvest of 1908 more than eleven million quarters, was wholly descended from that one seed. The multiplication of the loaves and fishes was a passing illustration of the far larger miracle of the daily feeding of the race.

*Let me remember the multiplying power of God in all my earthly affairs.* The barrel of meal, the cruise of oil, shall not fail if my faith and faithfulness do not fail. My opportunities, in the spiritual life, may be very meagre; but in my scraps of knowledge, my narrow resources, my restricted privileges, I may find bread enough and to spare.

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### A PHYSICIAN'S PRESCRIPTION

Some years ago a woman went to consult a famous New York physician about her health. She was a woman of nervous temperament. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end: "Go home, and read your Bible an hour every day; then come back to me a month from today." And he bowed her out before she could protest. At first she was inclined to be angry; then she reflected that the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible. In a month she went back to the doctor's office a different person, and asked him how he knew that was just what she needed. For answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, *"If I were to omit my daily reading of this Book I would lose my greatest source of strength and skill."—Wellspring.*

### "ANGEL PROTECTORS"

About 1660, Hedinger, chaplain of the Duke of Wurtemburg, took the liberty—at first privately, and then publicly—to censure his sovereign for a grave fault. The latter enraged, sent for him, resolved that he would punish him. Hedinger, strengthened by prayer, went to the prince, his face expressing the peace of God and his heart filled with the divine presence. After looking at him intently the prince said, "Hedinger, why did you not come alone as I ordered you?" "I am alone, your Highness." "No, you are not alone." "Pardon me, your Highness, but I am alone." The Duke persisting with an increasing agitation, Hedinger said to him: "Certainly, your Highness, *I came alone; but whether it has pleased my God to send an angel with me I cannot say.*"

The Duke dismissed him without punishing him in any way.—Godet, in his commentary on John.

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### NOW OR NEVER

I was brought up in a Presbyterian home, and under the ministry of Dr. Henry Montgomery, as a boy, and I never knew a day when I was not anxious about my soul; but the thing that kept me in anxiety was this delusion of the Devil, that somehow, somewhere, when I liked, I could be saved; and I continued in my sin and in my wandering, feeling that when I felt right, God must be at my beck and call.

But one Monday morning, sitting at my mother's fireside, betwen half-past eight and a quarter to nine, cigarette in my mouth, morning paper in my hand, the Lord struck a blow that was the death knell to all that delusion and the ruin of that fool's paradise that I had been living in for twenty-three years. The Word of God came to me as clearly as if God had uttered in a human voice the words of Genesis 6:3: "And the Lord said, My Spirit shall not always strive with man."

Sweat started on my brow, the veins stood up as thick as my finger, the fear of God fell upon me, the very pains of hell took hold of me, the very sorrows of the damned seemed to grip me, and in anguish I knew I was up against my destiny that morning, as if God had said it to me, "Now or never!"

I believe that when the books are opened yonder I will find that twenty-second day of May, 1899, is the day when I would have crossed the boundary line between God's patience and God's wrath if I had rejected Jesus Christ, but, thank God, *that Monday morning I accepted Him as my Saviour.*—W. P. Nicholson, the Irish Evangelist.

### HAVE YOU THANKED HIM?

A godly Christian woman found that a gipsy camp had been located close to her home. She went round as soon as they were settled, and asked kindly questions about them, and was told at once there was a dying boy in one of the caravans. She went in and found the little lad laid upon a bed and apparently unconscious; and she said to him, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The little eyes did not open or show any sign of life. She said the same text slowly a second time, and no sign came from the boy. She said it a third time, and the little lad opened his eyes and said, "And I never thanked Him!"

*Is there one soul here today who knows that God so loved the world as to give His only Son, and has never thanked Him? Will you thank Him now?*—Hubert Brooke.

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### IS YOUR LEADER SAFE AND ABLE?

*It is unwise to accept the leadership of one whose ability is unknown, or whose motives are not right.* Many have suffered from the rashness of placing themselves under the guidance of bad leaders who happened to put up a fair story and promising profits. Many also have suffered from ignorant leadership and not all may expect a miraculous deliverance, such as Congressman Hobson told of, as quoted by the *Christian Endeavor World,* in a recent speech at a banquet.

"Mrs. Exe stood on a crowded corner when the traffic was at its height, staring at the thick, tangled come-and-go of motor-cars and drays and cabs, and not daring to venture in among the dangers of that moving mass.

" 'May I cross the street with you, madam?'

"She turned, and saw an elderly stranger with lifted hat and gallant smile.

" 'O, thank you,' said Mrs. Exe, and the stranger grasped her arm with a firm grip, and together they plunged boldly into the wild crush of vehicles.

"In and out, right and left, up and down, they zigzagged at imminent peril of life and limb. Pedestrians on the sidewalk stopped and looked at them. Drivers and chauffeurs shouted and swore at them. It was plain to all that they were in unusual danger.

"The escort of Mrs. Exe, still wearing his gallant smile, still grasping her arm, finally seemed to make no effort to avoid the oncoming vehicles. He darted erratically and yet calmly this way and that.

"At last, by a miracle, the other side was reached. Mrs. Exe then jerked her arm away from her escort's grasp, and with a look of scorn, she said:

" 'It's no thanks to you that we weren't both killed. Why, the way you positively courted danger one would think you were blind.'

" 'Madam, I am blind,' he replied. 'That's why I asked if I could cross with you.' "—*Onward.*



**Founder's Week Conference Begins Sunday, Feb. 5, and Ends Thursday, Feb. 9.**

### KEEP OUT OF THE ENEMY'S TERRITORY

The other day we watched our cat being beaten at its own game. It set itself to stalk a bird. It set all its diabolical machinery to work. It slunk, and glared, and edged forward; but the little bird leaped upward into the air. Whereupon we made a note in our mind of a counsel to this effect: *The only way to wrestle with certain enemies of the soul is to leave their ground.—British Weekly.*

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### CATHOLICITY IN CHRISTIAN HYMNS

I wonder if you have ever tried to compile a hymn book? I have, and I would like to tell you that it is one of the most impossible tasks in the world to compile a hymn book that is worth while, that is denominational. For, of course, you must have "Jesus, the Very Thought of Thee," and you must have "Lead, Kindly Light"; and for these you go to the Catholic church and to Newman. Then you must have "Jesus, Lover of My Soul," and for this you go to Charles Wesley and the Methodists. And it would not be much of a book if it had not Binney's "Eternal Light" in it, and for that you go to the Congregationalists. And, of course, you must have "Dear Lord and Father of Mankind," and you go to Whittier and the Quakers for that. And you must have "The Son of God Goes Forth to War," and you must have "There is a Green Hill Far Away," and for these you go to Bishop Heber and to Mrs. Alexander and the Episcopal church. Then, of course, you must have "I Hear the Words of Love," and you must have "O Love that Will Not Let Me Go," and for these you go to Andrew Bonar and to George Matheson, and the Presbyterians. And you must have "Thou hidden love of God, whose height, whose depth unfathomed, no man knows," and for this you go to Tersteegan and the Lutherans. And you must have "Blest Be the Tie that Binds," and for that you go to Fawcett and the Baptists. That is fairly comprehensive, but that is not all. You cannot make a national hymn book; you cannot make a racial hymn book. You must have "Oh, the Bitter Shame and Sorrow," and for that you go to Theodore Monod and France. And you must have "Ein' Feste Borg,"—"A Mighty Fortress Is Our God," and for that you go to Luther and Germany. Then you must have "In the Secret of His Presence," and you must have that great hymn, "Oh, thou my soul, forget no more, the Friend who all thy miseries bore," and for these you go to Mrs. Goreh and Krishna Pal, the first Hindu convert baptized by William Carey. And the book would be incomplete without "O Master Let Me Walk with Thee," and the "Battle Hymn of the Republic," and for these you go to America, to Washington Gladden and Julia Ward Howe. No! You cannot compile a hymn book that is worth while unless you have come into the Church of the firstborn and recognize its unrestricted membership.—J. Stuart Holden, in *Keswick Week.*

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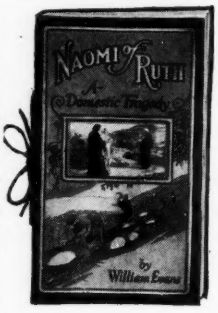


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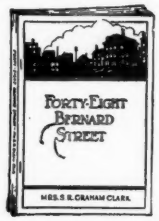


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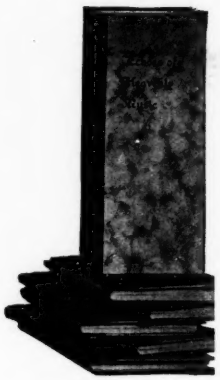

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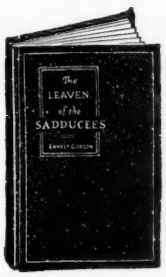


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*J. W., Chicago, Ill.*

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### WOMEN EVANGELISTS

*E. E., Chicago, Ill.*

**Question:** Is it unscriptural for women to be evangelists?

**Answer:** We know of no scripture against women doing the work of an evangelist. The only thing in the church life that seems to be forbidden to women is official positions in which men are placed in a position of inferiority to women.

### AN EVIL SPIRIT FROM THE LORD

*A. H. F., Hale Road, O.*

**Question:** Does God send evil spirits to disturb people's minds and tempers?

**Answer:** Only in the sense that He permits them to take possession of the bodies of men. But in the present instances, (1 Sam. 16:23; Judges 9:23) what occurred probably had better be explained by natural causes. King Saul may have been demon possessed, or his fits of distemper may have been caused by the consciousness of his past sins and mistakes, which brought upon him the loss of his kingdom. The disorders of mind were providentially permitted, not that God miraculously sent them.

### THE UNPARDONABLE SIN

*L. C. and M. R., Williamsport, Pa.*

**Question:** What is the meaning of Mark 3:28, 29?

**Answer:** Verse 28 is a marvelous statement of the limitless forgiveness of sins. It is God's desire that none should perish, but that all should come to repentance. But the sin of blasphemy against the Holy Ghost (v. 29) is not forgivable. This is not because His person is more sacred than that of either the Father or the Son, but because when one sins against the Holy Spirit he has sinned against the fullest light of truth that is possible for God, to give. To ascribe the work of Christ to Satan or to an evil spirit (v. 30) is such a sin. If a man willfully rejects such light as only the Holy Spirit can give, there is positively nothing left that God can do for him, and thus the sin is eternal in its consequences. A word of caution may be added, namely, if one is concerned about having committed this sin, it probably is an indication that the Holy Spirit has not been grieved entirely away.

### CHRIST TRIUMPHANT

*E. M. F., Abbotsford, Wis.*

**Questions:** (1) When will Philippians 2:10, 11 come true? (2) Would a Brahmin or a Buddhist, who has never heard the gospel, be saved at the last? (3) What is meant by "the man that is my fellow" (Zech. 13:7)?

**Answers:** (1) In the Kingdom Age (Rev. 5:13). (2) This we must leave to God, who will judge according to another standard (Rom. 2:14-16). (3) The reference is to the Good Shepherd, Jesus Christ.

### A CASTAWAY

*M. B. P., Helena, Okla.*

**Question:** How do you harmonize John 5:24 with 1 Corinthians 9:27?

**Answer:** The first reference teaches the eternal security of believers, but when Paul writes to the Corinthian Christians about the possibility of himself being a "castaway" after he has preached to others, he is not referring to the matter of his personal salvation (many other passages refer to that) but to the matter of reward for service. He is talking about winning prizes and crowns. It is his purpose so to run, and so to bring his body into subjection, that he shall not fail to be duly rewarded for service, instead of being "disapproved."

### THE RESTRAINING POWER

*W. A. S., Tahoka, Tex.*

**Questions:** (1) Will you kindly explain 2 Thessalonians 2:7, especially the latter part? (2) Also please explain Romans 8:11. When does this quickening take place?

**Answers:** (1) A better translation is "only until he that restraineth be taken out of the way." This restraining one is thought by some to be the Holy Spirit working through the Church. The rapture of the Church will assuredly be the occasion for a mighty outburst of evil, headed up by the Antichrist. But the question arises, If this be the explanation of the restraining power, why should Paul speak so cautiously and enigmatically about it? This attitude of Paul has led others to believe that the restraining power was the Roman Empire which Paul deemed it unwise to attack. In Paul's day when this power was supreme, the Antichrist, or "lawless one," could not in his worst form make himself known. But at the end of the age, when the ten kings of the Roman Empire give their authority to the Beast, and so withdraw the restraining influence of the empire, the "lawless one" will be fully manifested. (2) It seems to us that this quickening refers to the present time.

### BAPTISM

*T. L., Chicago, Ill.*

**Questions:** (1) Is there any scripture that supports or denies infant baptism? (2) What is the scriptural mode of baptism? (3) Is there any scripture denying church membership to unbaptized believers?

**Answers:** (1) Nothing in the New Testament either commands or forbids the baptism of children. But neither is there any specific command for the church to observe the first day of the week instead of the seventh. So that the question must be settled largely by the practice of the early Church. Against infant baptism stands the argument that only adults are proper subjects for baptism, for only such can believe. Over against this is Colossians 2:11, 12 in which Paul connects baptism with circumcision, which latter rite was especially for children, who were to be circumcised the eighth day after birth. Upon the Day of Pentecost, when Peter called upon the people to repent and be baptized, he said that the promise of the Holy Spirit was for them and for their children (Acts 2:38, 39). There are three instances where "households" are said to have been baptized (Acts 16:15; 16:32; 1 Cor. 1:16). Can we imagine these households with no children in them? Moreover, Christ expressly mentioned very young children as types of those who entered His kingdom (Mark 10:14-16), while Paul called the children of believers "holy" (1 Cor. 7:14), which would seem to give them a share in the rite of baptism. All of these passages are the more weighty in the light of the practice of infant baptism in the post-apostolic period of church history. (2) Three modes: Immersion, pouring, sprinkling. In our judgment all three modes are scriptural and have been practiced from the early days of the history of the church. Having devoted so much space to the subject of infant baptism we cannot enter into further discussion of the mode. (3) Since baptism is the initiatory rite for admission into church membership, we do not see why this should ever be waved; neither can we understand why one who wishes to be considered a Christian should wish his case to make an exception. Since Christ has commanded it, why should a professed follower not gladly submit to Him in this particular as in all others?

### QUESTIONS ABOUT SALVATION

*H. G. R., Albert City, Ia.*

**Questions:** (1) If a Christian should die without being baptized, would he be saved? (2) Will heathen people be judged according to the same standard as those who have heard the gospel? (3) Will those who never heard the gospel be eternally lost? (4) Does Hebrews 6:4-6 teach that there is no hope for the backslider? (5) Ought we to confess our sins to man, as well as to God? (6) Is it possible for a person to be perfect, as it says in Matthew 5:48? (7) Where were the books of the Bible kept after



**Do Not Forget Founder's Week Conference, Feb. 5-9.**

being written and before they were put together into one volume?

**Answers:** (1) If really "born again" by the Holy Spirit, yes. Water baptism is the initiatory rite which brings one into fellowship with the visible church. But if one who calls himself a Christian and yet persistently refuses to be baptized, it may be reasonably questioned whether he really is a Christian. (2) Not the same. See Romans 2:14, 15. (3) All are under condemnation, for all have sinned. There is a possibility that the grace of God may contrive a way to save some; but of this we have no assurance. Instead, we are commanded to give them the gospel. (4) There is one ray of hope in the revised translation of the clause in verse 6, "Seeing they crucify to themselves the Son of God afresh." This should read, "the while they crucify——" In other words, should they reverse this attitude towards Christ, the way is open for them to return. (5) If the sin has wronged a fellow man, it should be confessed to him also. (6) God's moral standard is perfection. This is His ideal for us. Yet only God is absolutely perfect. (7) The books of the Law were kept with the Ark of the Covenant. Later the historical and poetical books from Joshua to David were placed in the Temple. Still later the prophetical and the historical books were added after the Temple was rebuilt. As to the New Testament, this also was a gradual formation. No doubt it became the custom for each of the larger churches to provide itself with a collection of the books known to be of apostolic origin for its own use.

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# International Uniform Sunday-school Lessons

**P. B. Fitzwater**

### December 11
### Isaiah Counsels the Rulers
### Isaiah 37:5-11, 14-20

Golden Text:—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

The committee has given as the Scripture units chapters 7, 31, 36 and 37. It will materially help in the grasp of the lesson if brief attention be given to these chapters, therefore in the outline brief reference will be made to chapters 7 and 31, while confining the main exposition to chapters 36 and 37.

**I. Isaiah's Message to Ahaz.**

1. Prophecy Concerning Immanuel (Isa. 7).

The occasion of this prophecy was an invasion of Egypt from the north by Israel and Syria. This invasion greatly alarmed Ahaz. To calm his fearful heart Isaiah assured him that God's purpose concerning the nation would not fail. As an object lesson he was instructed to take with him his son whose name meant "the remnant shall return." He compared the confederate kings to two smoking firebrands which would soon be extinguished. He urged upon Ahaz the exercise of faith in God, offering to confirm his faith by working any miracle desired. While with false humility he refused a sign the prophet announced the giving of a sign which would be the birth of Immanuel. This was fulfilled in the birth of Jesus Christ (Matt. 1:21-23).

2. A Promise of Divine Protection (Isa. 31).

Ahaz foolishly called for the help of Assyria and Egypt against Israel and Syria. Isaiah rebuked him for this, showing him clearly that his only help was in God. He assured him that the Lord would hover over His people as a bird over its young.

**II. Judah Invaded by the Assyrians (Isa. 36).**

1. Rabshakeh Meets a Deputation from Judah (vv. 1-21).

He represented Sennacherib, the king of Assyria, whose mission was to induce Judah to surrender. His plan was to minimize Egypt's anticipated assistance. His method to accomplish this was:

(1) Intimidation (vv. 4-9).

He tried to bully them into submission. He taunted them with their weakness and told them that Egypt was a broken reed and that to lean upon it would not only fail to support but even pierce the hand that reached out to it. In this he spoke truly, for the weakness of Egypt had been foretold by Isaiah (chap. 19). He challenged them by offering 2,000 horses if they would furnish riders for them. The implication was that if they could not furnish this small number it would be futile for them to attempt to withstand the great Assyrian army.

(2) Misrepresentation (v. 10).

He asserted that it was useless for them to put their trust in God and even declared that the Lord had sent him to destroy Egypt. This of course was a blasphemous lie.

(3) He tried to create a panic among the people (vv. 13-21).

Fearing such a panic among the people the deputation of the Jews urged Rabshakeh not to speak in the Jew's language. Apparently prior to this the thought had not entered his mind, but immediately taking up the suggestion he spoke loudly in the Jew's language, warning them against trusting in Hezekiah, declaring that they would surely be made captives by the Assyrians as Hezekiah was powerless to prevent it.

(4) He promised them plenty in another land (vv. 16, 17).

He urged them to make an agreement with him and upon his return from Egypt he would take them to a land of plenty similar to their own land. Knowing that the cruel Assyrians could not be trusted, the people were loyal to Hezekiah.

2. The Report to Hezekiah by the Deputation (v. 22).

They rent their garments in fear and dismay over their perilous condition, for the crisis long before predicted by Isaiah had now come upon them.

**III. Hezekiah's Behavior (Isa. 37).**

1. Resorted to the House of the Lord (v. 1).

This is a sure retreat for God's people in time of distress (Ps. 73:16, 17; 73:13). This action was prompted by faith, for God had promised that whoever in time of distress resorted to His house would be heard by Him (2 Chron. 7:15, 16).

2. Sent to Isaiah (vv. 2-7).

The natural and logical thing for the king to do under such circumstances was to send for God's prophet. The sensible thing to do in times of distress is to send for God's ministers for comfort and guidance. The prophet sent back words of encouragement to Hezekiah, assuring him that God would bring deliverance.

3. Hezekiah's Prayer (vv. 14-20).

Rabshakeh, who seems to have withdrawn from Jerusalem for a little while, now returned from Sennacherib with a letter warning Hezekiah against trusting God for deliverance, assuring him that he would be deceived, for no God was able to stand against the Assyrian army. He spread the letter before the Lord and prayed. His prayer was direct and simple. "Is any afflicted, let him pray" (James 5:13).

(1) He recognized God's throne, making it the ground of his plea (v. 16).

He reposed his faith in the Lordship of Jehovah, knowing that all power and authority resided in Him.

(2) He recognized the peril which threatened the people (vv. 17-19).

Sennacherib had indeed laid waste the surrounding nations, but that ruin resulted because the gods of the nation were not real. However, we should not in all times of distress underestimate the power of the enemy even though he can destroy only as far as God will permit him.

(3) He asked for deliverance (v. 20).

He desired that deliverance would come in such a way as to vindicate and honor the Lord, showing to the surrounding nations that He was the only Lord God.

4. Isaiah's Message to Hezekiah (vv. 21-35).

(1) That Sennacherib's sin was blasphemy against the Holy One of Israel (vv. 21-23).

Speaking against God's people and God's house is blasphemy against Him.

(2) That Sennacherib had forgotten that he was an instrument in God's hand (vv. 24-28).

All are in God's hand. No king or nation can do anything except by His permission.

(3) That judgment upon Sennacherib was imminent (vv. 29-35).

Deliverance would soon come and that through the energy of the Lord of hosts. No instrument of warfare or device of man can prevail against Him. God defended Israel for His name's sake.

**IV. The Assyrian Army Destroyed (vv. 36-38).**

The angel of the Lord went forth and slew in the camp of the Assyrians 185,000 men, so Sennacherib was turned back by the way he came. He did not enter Jerusalem, and after his defeat he went back to Ninevah to live, and while there worshiping in the house of his god he was assassinated.

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### December 18
### Review
### The Early Prophets of Israel

Golden Text:—God, who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son.—Hebrews 1:1.

The method of review must always be determined by the genius of the teacher, the aptitude of the pupils, and the particular grade in the school. For the adult classes three methods are suggested.

**I. Biographical.**

During the quarter six great prophets have been under review, namely, Elijah, Elisha, Amos, Hosea, Haggai and Isaiah. Assignments of these characters to representative members of the class should be made the week before so that they may come prepared to present the vital characteristics of these men.

**II. Application of the Prophetic Messages to Modern Life.**

Assignments of these should be made the preceding Sunday so that the members of the class may come prepared to make application of the vital messages of the prophets to the affairs of modern life. The following questions may be considered as representative:

1. What application can be made of



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the prophet's teaching as to the land question in the United States?

2. What bearing do the prophet's teachings have upon the problem of pauperism? Do they offer a cure for poverty?

3. What bearing do the messages of the prophets have upon the problem of capital and labor?

4. Do the prophets throw any light on the theological controversies of the present time?

5. Do the prophets have any message for the modern woman?

6. What word has the prophet bearing on the cause of prohibition?

7. Do the prophets have any word concerning modern amusements?

8. What message do the prophets bring to modern church life?

**III. A Summary of Facts and Teachings.**

This method can always be applied in the adult classes even when an assignment of task has not been made beforehand.

**Lesson for October 2.**

The basis of decision between Baal and Jehovah was the one who answered by fire. The leading lesson is that accepted service is the grand and supreme test, enabling men to choose between Christ and heathen gods.

**Lesson for October 9.**

Elijah who was brave before Baal's prophets was frightened by Jezebel's bluff and fled from her presence. He failed at his strong point. Though


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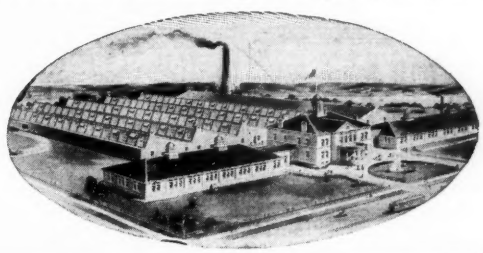



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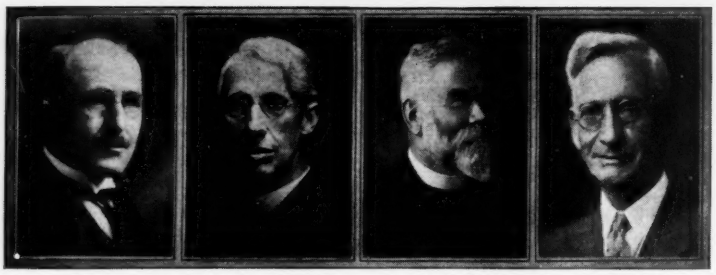

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through physical weakness he acted foolishly in requesting to die, God dealt very tenderly with him in giving him sleep and food before instruction.

**Lesson for October 16.**

Ahab coveted Naboth's vineyard. Jezebel schemed to destroy Naboth so that Ahab's petulant desire might be gratified. For their wickedness judgment fell upon both Ahab and Jezebel.

**Lesson for October 23.**

A prophet is one who speaks forth God's message. When Isaiah had a vision of the Lord and was cleansed from sin, he was ready to go at the divine bidding.

**Lesson for October 30.**

Amos was called from the humble occupation of a shepherd and tradesman to fill the prophetic office. God is not dependant upon any school or system of training for the supply of his workers.

**Lesson for November 6.**

Though the nation had grievously sinned by worshiping idols, oppressing their fellowmen and even persecuting the prophets who spake against them, God invited them to return to Him.

**Lesson for November 13.**

Israel's apostasy was illustrated by Hosea's unfaithful wife. In spite of their wickedness God loved them and pleaded with them to return unto Him.

**Lesson for November 20.**

Isaiah pointed out the moral state of the people, exposing their ingratitude, stupidity, and habits of evil, and showed them that although God had severely chastised them, their case was not hopeless, that if they would mend their ways of living God would visit them with blessing.

**Lesson for December 4.**

Isaiah reminded Israel of God's peculiar favor under the figure of a favorite vineyard. He pointed out the sins which brought their ruin. The outstanding sins were oppression of the poor, drunkenness, proud self-conceit and perversion of justice.

**Lesson for December 11.**

Through Isaiah's long ministry he was privileged to give counsel to several kings. Sometimes it was counsel of encouragement, sometimes of rebuke. To Ahaz he gave counsel of assurance, pointing to a day of deliverance and blessing through Immanuel. When Hezekiah faced the crisis of invasion by the Assyrians he resorted to the house of the Lord and sent for Isaiah. The natural and logical thing to do in times of distress is to take the matters to the Lord in prayer.

**December 25**
**Christmas Lesson**
**Luke 2:1-20**

Golden Text:—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matthew 1:21.

**I. The Birth of Jesus (vv. 1-7).**

1. Jesus' Birth Foretold (Micah 5:2). Only a little while before the fulfilment of this prophecy which was made some seven hundred years before, there seemed little likelihood that Micah's words would come true. Jesus' mother was miles away from Bethlehem in Galilee. God moved the Roman emperor to enforce the decree of taxation which brought Mary to the village at the proper time. Little did the emperor realize that he was an instrument in the hand of God in carrying this out.

2. Jesus' Birth Announced to Mary and Joseph (Luke 1:26-38).

Gabriel, the archangel, sent by God to the little town of Nazareth to Mary, a Jewish maiden who was bethrothed to a carpenter in the village by the name of Joseph, solemnly announced that she should give birth to the Messiah and that this son should not be Joseph's, but the child of the Holy Ghost (Matt. 1:18-21). Later the angel of the Lord ap-

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**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

peared to Joseph also, making to him the same announcement and added that the child should be called Jesus, which means that Jehovah will save His people from their sins (Matt. 1:21). The virgin birth was contrary to Jewish thought and expectation, therefore it could not have been invented by them. To reject this doctrine is to deny the integrity of the Scriptures or to brand Mary as an immoral woman. To declare that Jesus was the son of Joseph as any child is of its father, is to make Jesus to possess a depraved nature and therefore himself to need a Savior.

3. The Prediction Fulfilled (v. 7).

This took place at a most opportune time. It occurred when all systems of religious immoral worship were tottering upon their foundations, therefore most suitable for the introduction of the gospel. The whole world being under the power of the Romans who then ruled the world, made it possible for Christ's ministers to go from city to city and country to country unmolested. We can be assured that the Almighty rules in the whole universe and is never behind in His administrations. The surroundings of Christ at His birth were the most humble sort. The eternal God condescended to be incorporated with humanity, to be born in a manger, becoming the poorest of the poor, that none might be hindered in coming unto Him.

**II. Jesus' Birth Announced to the Shepherds (vv. 8-14).**

This was indeed the first Christmas service.

1. To Whom (v. 8).

Jesus's birth was announced to the shepherds who were keeping watch over their flocks by night. The fact that the glorious gospel message was first sounded forth to them shows that poverty is no barrier to its reception. Their humble station in life and their being busy with common duties did not prevent them from hearing this glorious message from God. Moses, Gideon, Amos and Elisha were all called of God from the busy activities of life. He never calls lazy people.

2. By Whom (v. 9).

The first gospel sermon was preached by an angel of the Lord. We thus see them interested in men and having part in the announcement of God's plan for their salvation. No doubt the angelic beings earnestly sympathized with fallen, sin-cursed man.

3. The Nature of the Message (vv. 10, 11).

It was good tidings of great joy. It was good tidings because the darkness of heathendom which had so long covered the earth was beginning to vanish. The casting out of Satan, the prince of this world, was about to take place. Liberty was soon to be proclaimed to those who were in bondage. The way of salvation was to be open to all. No longer was the knowledge of God to be confined to the Jews, but offered to the whole world. Truly this was glorious news; so glorious that a multitude of the heavenly host accompanied this announcement with their song of praise. The Saviour's birth manifested the glory of God, and wherever it is believed there is found good will among men.

**III. The Shepherd's Investigating (vv. 15, 16).**

They did not stop to argue or raise questions, though these things were no doubt passing strange to them. They went immediately to Bethlehem where they found everything just as represented. They had the privilege of first gazing upon the world's Saviour, the very Lord of glory. They returned with gratitude in their hearts, praising God for all these wonderful things which He had revealed unto them.

**IV. The Shepherds Witnessing (vv. 17-20).**

They found things as announced by the angels. When they beheld the Lord of glory they could not remain silent, therefore went back praising God. Those who really hear the gospel message cannot be silent. Those who really hear the gospel must tell it out to others.

**January 1**

**John the Baptist and Jesus**

**Mark 1:1-13**

Golden Text:—He must increase, but I must decrease.—John 3:30.

In order to understand the lessons for the first six months of the year it is necessary to grasp the central purpose of the Gospel according to Mark. In the Old Testament is set forth an august portrait of Jesus Christ. He is the Branch, the King (Jer. 23:5); the Branch, the Servant (Zech. 3:8); the Branch, the Man (Zech. 6:12); the Branch of the Lord (Isa. 4:2).

The fourfold account in the New Testament called the Gospels, placed alongside the Old Testament predictions, fits exactly. Matthew presents Him as the King; Mark, the Servant of the Lord; Luke as the Kinsman-Redeemer, and John as the Son of God. The theme of Mark is the gospel of Jesus Christ, the Son of God (1:1). The word gospel means "good news." "Jesus" means "Saviour." "Christ" means "Anointed." It is good news therefore because it is the good tidings that God hath anointed Jesus Christ to be the Saviour of the world. The gospel has as its grand center the person Jesus Christ. He is both human and divine. In His connection with the race He is the seed of David (Rom. 1:3). In His connection with the realm above He is the very Son of God (Rom. 1:4). This enables us to determine as to what the gospel really is. Any doctrine which does not center in the person of Christ as a divine human being is not the gospel. The key verse is Mark 10:45, "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." The key words are, "straightway," "forthwith," "immediately." These all come from the same Greek word which occurs forty-four times in this book, more frequently than all the other books of the New Testament. The picture of the divine servant energetically doing the Father's work is most beautiful, for the girded One is as beautiful as the arrayed one.

**I. Who Is Jesus Christ (1:1)?**

He is none other than God's beloved Son.

**II. The Forerunner of Jesus Christ (vv. 2-8).**

1. Who He Was (vv. 2, 3).

He was John the Baptist who was prophesied of more than five hundred years before (Isa. 40:3).

His mission was to prepare the way for Christ's coming. He represented himself as but a voice of one crying in the wilderness. He was therefore God's voice sounding forth the divine will and purpose. He was content to be but a voice.

2. John's Message (vv. 3-8).

(1) Prepare ye the way of the Lord (v. 3).

It was customary for servants to go before distinguished personages and prepare the road over which they were to travel. In this preparation there was to be a removal of stones, the leveling of


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the surface, etc. John's message meant therefore that the people should remove from their hearts everything which hindered the incoming of the Lord. He called upon them to humble themselves, to bring down the high places of pride and straighten out the crooked places and confess their sins.

(2) The baptism of repentance (v. 4). In preparation for the coming Christ the people were to repent of their sins. Those who repented were to be baptized. Baptism was to be administered to those who repented as an expression of penitence which led to forgiveness of sin.

(3) The coming of the Messiah (vv. 7, 8).

The coming One was to be much greater than himself; so great that John was unworthy to loose the latches of His shoes. The superior dignity of Christ was not only in His person but in the work he was to perform. John merely baptized with water, but Jesus would baptize with the Holy Ghost.

3. His Success (v. 5).

People from all over Judah and Jerusalem went out and were baptized. John's dress and demeanor were in keeping with his stern mission. He was clothed with camel's hair and had on a girdle of skin. Locusts and wild honey constituted his food. His food and dress indicated that he had withdrawn from the world as a protest against its follies and sins.

**III. The Baptism of Jesus Christ (vv. 9-11).**

Jesus was not baptized because He had sinned and therefore needed repentance, but because He was now about to accomplish a work which would constitute the basis of all righteousness. He was now dedicating himself to the task of bringing in righteousness through His sacrificial death. Christian baptism has meaning only in the fact that it is symbolical of the believer's identification with Christ in His death and resurrection. Observe in connection with His baptism

1. The Opened Heavens.

This indicated His connection with heaven.

2. The Descent of the Spirit upon Him.

This gave the divine seal to His work.

3. The Voice of Approval from Heaven.

This made clear to John the fact that Jesus was the Messiah.

**IV. Jesus Christ Tempted by Satan (vv. 12, 13).**

This took place immediately after the heavenly recognition. The Spirit driveth Him into the wilderness. Observe that the place of testing was in the wilderness surrounded with wild beasts. This testing was to demonstrate the reality of the incarnation. Because of this demonstration believers can be assured that the Son of God has become incorporated with humanity for the purpose of its salvation.

Some men tell us that they don't have time to pray; but if any man has God's work lying deep in his heart, he will have time to pray.—D. L. Moody.


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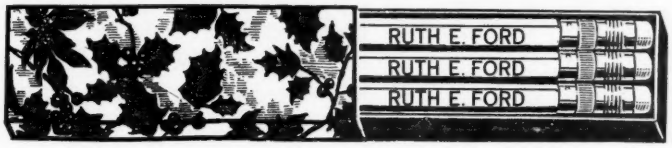


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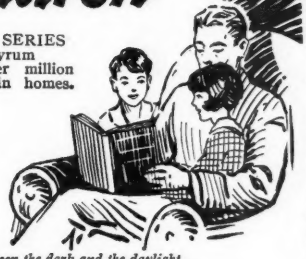

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### EPHESIANS 4:28

1. "Let him that stole steal no more" —That's honesty.
2. "Let him labour, working with his hands"—That's industry.
3. "That he may have to give to him that needeth"—That's charity.

---

### PREACH THE WORD

1. It is life,—Phil. 2:16.
2. It is light,—Ps. 119:105.
3. It is power,—Rom. 1:16.
4. It is pure,—Ps. 119:140.
5. It is unchanging,—Ps. 119:89.
6. It searches,—Heb. 4:12.
7. It judges,—John 12:48.

—J. H. B.

---

### THE GIFTS OF CHRISTMAS

He . . . gave gifts unto men.—Ephesians 4:8

1. Knowledge of Salvation (Luke 1:77).
2. Remission of Sins (Acts 5:31; Luke 1:77).
3. Eternal Life (John 10:28; 17:2; 1 John 5:11).
4. Access to the Father (Eph. 2:18; John 15:16; 16:23).
5. Fellowship with the Father (1 John 1:3).
6. Peace (John 14:27; Rom. 5:1).
7. Rest (Matt. 11:28).
8. Fulness of Joy (John 17:13; Ps. 16:11).

—E. E. Hair.

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### WHY CHRIST CAME TO EARTH

1. *To Fulfill Prophecy.* Luke 24:25-27.
   a. As the Seed (Gen. 3:15; Gen. 17:7; Gal. 4:16; Heb. 2:16).
   b. As the Saviour (Isa. 7:14; Isa. 53:4-6; Matt. 1:21-23).
   c. As the Servant (Isa. 42:1-4; Matt. 12:17-21).
   d. As the Sovereign (2 Sam. 7:12-16; Luke 2:32-33).
2. *To Do the Will of God* (Heb. 10:7-9).
   a. Came down to do His will (John 6:38).
   b. Always pleased the Father (John 8:29).
   c. Became obedient unto death (Luke 22:42; Phil. 2:8).
3. *To Destroy the Works of the Devil* (1 John 3:8).
   a. By His death (Heb. 2:14).
   b. By His resurrection (Phil. 2:9-10).
   c. At His coming (Rom. 16:20; 2 Thess. 2:8-9).
4. *To Seek and Save the Lost* (Luke 19:10; Matt. 18:11).
5. *To Put Away Sin* (John 1:29; Heb. 9:26).
6. *To Deliver from Fear of Death* (2 Tim. 1:9; Heb. 2:9 and 15).
7. *To Give Life Abundantly* (John 4:10-14; John 10:10).

—N. H. Camp.

### FAITH

Life at best is short.
We pause awhile
Sometimes, and try to understand why.
A tear today and tomorrow a smile,
Yet—we trust *Him*—you—and—I!

—Janie May Jones Stokely, Clifton.

---

### WHERE THE LORD SAT

**Five Sitting Places of the Lord**

1. On a Well.—Weary, resting, with leisure to speak to one soul. *Conversion* (John 4:6).
2. In a Ship—Using the place of ordinary toil as a pulpit. *Consecration* (Luke 5:3).
3. In a House—How is Christ treated as our "Unseen Guest"? *Contrast* (Luke 7:36-50).
4. At a Table—Shut in with His own; taking a meal with them. *Communion* (Luke 22:14; Song of Sol. 1:12).
5. On a Throne—Suggested a finished work and triumph over every foe. *Coronation* (Heb. 1:3).

"Made to sit together in heavenly places in Christ Jesus" (Eph. 2:6).—W. Luff, in *The Witness.*

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### NEW PATHS TO TREAD

**A New Year's Sermon**

Text: Ye have not passed this way heretofore.—Joshua 3:4.

*Introduction:* The children of Israel were on the borderline of the promised land. Moses, their old leader, was dead. Joshua, their new leader, had just been appointed. The old year has passed—the new one is upon us, and truly we can say, "Ye have not passed this way heretofore." In a real sense we are all treading new paths, just as the Israelites were, marching into new land and new possessions.

1. "Ye have not passed this way heretofore"—therefore get a good guide.

   "The ark of the covenant went before the Israelites."

2. "Ye have not passed this way heretofore"—therefore be sensible enough to follow your guide.

   "The Israelites followed the ark of the covenant."

3. "Ye have not passed this way heretofore"—therefore you must trust your guide in face of obstacles.

   "The Israelites had to follow the ark through the Jordan River."

4. "Ye have not passed this way heretofore"—therefore trust your guide to bring you to the land of promise and plenty.

   "The ark led the children of Israel to a land flowing with milk and honey."

*Conclusion:* Our guide is Christ. He has gone before us, has passed through every experience that we can have. In Him, the "Way," we have safety and blessing.

—Wm. E. Sampson.

### A SEVENFOLD BLESSEDNESS

1. Blessed are they that dwell in Thy house (Ps. 84:4).
2. Blessed is the man whose strength is in Thee (Ps. 84:5).
3. Blessed is that man that maketh the Lord his trust (Ps. 40:4).
4. Blessed is the man that endureth temptation (James 1:12).
5. Blessed is he that watcheth (Rev. 16:15).
6. Blessed is he that waiteth (Dan. 12:12).
7. Blessed are the dead which die in the Lord (Rev. 14:13).

—E. A. H., in *The Witness.*

---

### THE UNKNOWN HIGHWAY

**Joshua 3:4, 5**

**A New Year's Sermon**

Life in text represented as pilgrimage. Next year a new country, months as states, days as cities. Know only their names now. Some facts about the new way we know before we take up the trail.

**I. It is a New Road** ("Not this way before").

1. Leads into an unknown land. Find many new things — literatures, music, friends, tasks.
2. Leads into a better land. Progress by going forward. New Canaans to enter.

**II. It Will Discipline Our Souls.**

1. Test our faith. Cf. Abraham leaving Ur. Joan of Arc sent her white banner ahead and then followed it herself.
2. Test our strength (Phil. 4:13).
3. Test our perseverance. Joshua and Caleb served 40 years.

**III. It Must Be Traveled** ("No more return").

1. Past cannot be recalled. Sins forgiven, but life not lived over.
2. Future can be changed. Direction of life, habits, character. Draught of fishes after disciples fished all night. Not too late after Lazarus buried.

**IV. It Necessitates Preparation.** We need:

1. Christ — need leadership of our Joshua.
2. Cleansing—"Sanctify yourselves."
3. Courage—overcome handicaps. Milton blind, Scott cripple, Demosthenes tongue-tied. Not fear to step into the Jordan.

**V. It Leads to the Promised Land.**

1. A certain destination. Not know road but where going. Not a resident here but a pilgrim.
2. A celestial destination. Makes rough road worthwhile. Canaan not type of heaven primarily—but the type includes the blessings we receive in their abundance in heaven.

—D. Lauck Currens.

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**The Readers of this Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



**Rev. John MacBeath, of London, at Founder's Week Conference.**

### THE NEW BIRTH

**John 3:7**

1. Individual. "Ye."
2. Imperative. "Must."
3. Internal. "Born."

—F. D. Fuller.

---

### A HYPOTHETICAL PROPOSITION

Suppose that Romans 8:1 read: "There is no condemnation to"—

(1) Those who keep the Mosaic law?
(2) Those who perfectly observe the moral law?
(3) Those whose theological views are absolutely correct?
(4) Those who contribute certain amounts of money to the work of the church?
(5) Those who visit certain shrines?
(6) Those who adopt correct forms of worship and ordinances?
(7) Those who belong to the church?

No one could meet the condition!

But the text says, "There is no condemnation to them that *are in Christ Jesus.*" This includes all who are willing to accept the grace of God manifest in Jesus Christ.

—Geo. B. Hopkins.

---

### "PREACH YOUR VERY BEST!"

The gifted editor of *The British Weekly,* Dr. William Robertson Nicoll, whose death saddened the hearts of many throughout all the world, frequently gave excellent advice to men in every walk of life. Being a minister himself he was abundantly qualified to advise ministers. On one occasion he wrote the following excellent advice:

"I have been made increasingly to feel that ministers do not sufficiently believe in the power of preaching. So little is said about sermons. A man may pour out his heart's blood for years and practically hear nothing of it. He is tempted to conclude that he will do his best work in visitation and in organizing. It is not so—believe me. Though hearers say little, they feel much. Those who have to fight a hard battle through the week come to church on Sunday starving for the Bread of life. It affects all the week to come if they miss it. If they are fed they do their work more easily, more happily, more bravely. Notwithstanding the multitudes of societies, it may safely be affirmed that such organizations do little or nothing if the preaching is not the life of all the church. That must be the fountain. If it is dried up, everything will fail.

"If this be so, you must preach your very best! The sermon must be the result and efflux of your best thoughts and feelings during the week. You must live, as some one has said, for your sermon and in your sermon. Get some starling to cry, 'Sermon, sermon, sermon!' I have heard it said that commonplace ministers should not spend too much time in preparing for the pulpit, because the result will be much the same whether they take two or ten hours to prepare. It is a deadly fallacy. You will not preach in the humblest chapel without it being known by the people perfectly well whether you are or are not doing your best. There is no grander sight in the world than that of a man honestly doing his utmost. He commands the respect of every one, whether he succeeds or not, and he is very apt to succeed."—*Christian Observer.*


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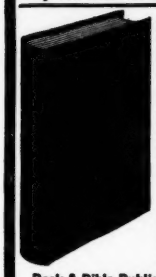

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## A CHURCH—BUT WHAT ELSE?

It is a church, but then it is a home
To which from wanderings lost children come.
It is an altar, but a table, too,
Where a home feast is always spread for you.
It is a temple, but a plain abode,
Where humble folk can rest along the road.
If there seem dogmas, creeds you cannot understand,
If these look strange and dark, yet close at hand,
Are simple truths, a faith a child can own,
Choose these and leave the harder things alone.
Some worship here a great and distant God,
Seek if you will a tender Friend who trod
The very road you stumble o'er today
And pray the prayer He taught you how to pray.
Yes friend, if in your timid soul you find
The great things here too great for human mind;
If temple, altar, mysteries, and creed,
Even an unknown God, meet not your need,
Call this a home, if homesick for its rest,
Call it a table, be its welcome guest,
Say your own simple, plain and child-like creed,
If from your heart 'tis surely all you need,
But own, as Deity, Guide, Saviour, Friend,
Him who'll be with you to the very end.
No far-off unknown God to serve with fear,
An Elder Brother always very near,
With you today as with men long ago,
Sages may worship Him, a child can love and know.

—Annie Trumbull Slosson.

## MANIFESTATIONS OF GOD

1. God *dwelling* in the believer (1 Cor. 3:16).
2. God *walking* in the believer (2 Cor. 6:16).
3. God *speaking* in the believer (1 Pet. 4:11).
4. God *working* in the believer (Phil. 2:13).
5. God *praying* in the believer (Rom. 8:26).
6. God *fighting* in the believer (Gal. 5:17).
7. God *ruling* in the believer (Acts 20:28).

—JS. FS., in *The Witness.*

## OBEDIENCE AND SUCCESS

"And he said unto them, cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."—John 21:6.

**Three Great Truths Revealed in the Text:**

1. *The Truth of the Infinite Knowledge of Jesus Christ.* How did Jesus know that the fish were there? The disciples did not. This is one of the greatest testimonials on record to the supernaturalness of Jesus Christ. Jesus frequently displayed His supernatural knowledge—the money in the fish's mouth (Matt. 17:24-27).

2. *Seeming Impossibilities Cannot Stand in the Way of Obedience.* The disciples might have objected—for, humanly speaking, odds were against them; yet, because they are obedient they are rewarded in their effort. It is not for us to question the will of Christ, but though difficulties rise like mountains before us, fall in line with the divine will and leave the result with Him.

3. *Obedience to the Divine Will is the Highway to Victory.* We need to learn that obedience is of the most profound significance in the sight of God. By disobedience Moses forfeited his right to the Promised Land. By disobedience Saul forfeited his kingdom. Because he was obedient, Jesus was always victorious.

—J. T. Sherman.

## THREEFOLD STUDIES

Peril—"There arose a great storm."—Mark 4: 37.
Prayer—"Carest thou not that we perish?" —Mark 4: 38.
Peace—"There was a great calm."—Mark 4: 39.

—W. T. R.

## WHAT CHRIST'S COMING REVEALED

John 1:14

1. The Presence of God.
2. The Glory of the Father.
3. Salvation.
4. Light.
5. Peace.
6. Truth.
7. Grace.

—John N. Hudson.

## SEVEN MARKS OF DISCIPLESHIP IN ROMANS

1. To be very happy,—Rom. 4:7,8.
2. To have peace with God,—Rom. 5:1.
3. To joy in God,—Rom. 5-11.
4. To be ashamed of the past,—Rom. 6:21.
5. To delight in God's Word,—Rom. 7:22.
6. To have an inward conflict,—Rom. 8:13.
7. To pray in the Spirit,—Rom. 8:15.

—JS. FS.

## HOW GOD ACCOMPLISHES HIS PURPOSE IN THE CHURCH

**I. The Church.**

1. What is it?—"Body of Christ" (Rom. 12:5; 1 Cor. 12:27; Eph. 1:22, 23; Eph. 4:12; Col. 1:24; 2:19).
2. How did it come into existence?—"Built by Christ" Foundation—Spiritual.
3. Will it be a success? (Matt. 16:18; Eph. 5:27).

**II. God's Purpose.**

1. Past Tense—"Good works" (Eph. 2:10).
2. Present Tense—An object lesson (Eph. 3:10, 11).
3. Future Tense—A monument of His grace (Eph. 2:7).

**III. How Accomplished.**

1. "By grace" (Eph. 2:7, 8).
2. "Through faith" (Eph. 2:7, 8).

—C. P. Carr.

## A FIRST QUESTION ABOUT DOCTRINE

My first question about any doctrine is, How does it come down stairs out of its dreamer's intellect and behave itself in the kitchen? How does it put on its apron and tuck up its sleeves and go to life's daily work? How does it go into the chamber and hush itself into gentleness and quietness, and what does it say to the pained heart, and what to the ebbing life? By its fruits let it be known. What it can do in the plain, everyday circles of life shall be its proof to me of its heavenly origin.—Joseph Parker.



**Founder's Week Conference Begins Sunday, Feb. 5, and Ends Thursday, Feb. 9.**

### FOUR BLESSED FACTS

God working *for* us, (1 Sam. 15; 6; John 17: 4).
God working *in* us, (Phil. 2: 13; Heb. 13: 21).
God working *by* us, (2 Cor. 5: 20).
God working *with* us, (Mark 16: 20).
—J. H. B.

### ROUSING UP THE AUDIENCE

"You're getting drowsy, I see," said the missionary preacher from Africa. "Stand up, all of you, stand up!" In this manner, it was later explained, he was in the habit of dealing with his native congregation in the tropics when they showed signs of succumbing to this venial weakness of the flesh. And, presumably, he considered that what was sauce for the African goose was sauce likewise for the Anglican gander! There is another story told of a veteran minister of the last generation who, seeing his congregation dozing off on a hot Sunday afternoon, thumped the Bible, startled them out of their drowsiness, and said, "A'm glad yer awakkin' oop." Coming down the aisle after the service behind two members of the congregation, he overheard (probably he was intended to hear) one say to the other, "'Twere a good thing he thwacked Boible, fur he were as near gane as onny on us!"—*Southern Cross.*

### HOW TO SPEND CHRISTMAS

It is a good time to straighten out the kinks that have tangled your life during the year. That harsh word you spoke which went like a knife to the soul—you have never sought pardon for it, as certainly you expect to do sometime. When will you find a better time to make it right? And is there any coldness between you and any one else? Melt it before the glowing Christmas fires and never let it freeze again. Peace in the heart, peace in the home, peace with everybody everywhere—peace on earth!

Are there some things that would better be left untouched and unmentioned? Then let bygones be bygones. Bury differences under the Christmas snow and let them sleep quietly beneath the mantle of white. The great apostle says something about forgetting the things which are behind. So let us forget what we ought to forget. Harboring grudges is poor business. The road of life beckons us onward.

So break out of the year's rut in which you have been running for these weeks and months. Get out of the groove. Play an hour. Spend a day in lighter vein. Pass a good word with the neighbors. Take time to look upward. Consecrate your rejuvenated and exuberant self to God. Perhaps he can use you even better when you are aglow with Christmas joy than when you are sweating at your usual task. Try it and see.

You will turn the pages of the grand old Book and reread the Christmas story told by Matthew and Luke in verses that sparkle like the stars that shone on the wise men and which phonograph to us the angel voices heard by the shepherds in the fields of Bethlehem. They are the Christmas classics.—Hight C. Moore, in *Watchman-Examiner.*

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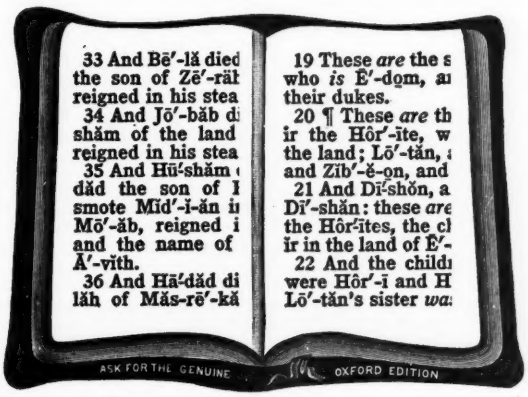


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# Evangelistic and Bible Conference Fields

**Ernest D. Christie**

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

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Rev. James Rayburn, D.D., and party, concluded a successful tabernacle campaign at Muscatine, Ia., in October. November was devoted to Woodward, Okla.; Bartlesville and Bristow, Okla., following.

Sara C. Palmer, who recently completed her sixth successive series of meetings in Flint, Mich., is conducting a campaign in Long Lake, Mich. On January 1, Miss Palmer will begin a campaign in Linden, Mich., which will continue throughout the month.

L. L. Dunn, of Belgrade, Me., after a period of eight years in the pastorate, is again taking up the work of evangelism. Previous to his pastorate work Mr. Dunn spent four years in evangelistic service through New England and the middle western states.

The Hains-Piper Gospel broadcasters are in the midst of a wonderful union revival campaign in Mill Hall, Pa. The meetings are attended by large crowds. Following this campaign they will go to Verona, N. J., for another union meeting under the Church Federation of that city.

Andrew Turkington conducted an evangelistic campaign at New Straitsville, O., during the first weeks in October. Mr. Turkington was used of the Lord to the salvation of many. In November he went to Logan, O., for another campaign. December will be spent in a series of meetings in Tioga Centre, N. Y.

G. E. Vinaroff assisted Dr. W. A. Knapp, of Westerville, O., in a series of evangelistic meetings. From Westerville the Vinaroffs went to Weatherford, Okla., where a great blessing was received, and the church was built up in the faith. They are engaged for eight evangelistic campaigns all of which will be in assisting pastors.

Rev. and Mrs. L. James Kindig, singing evangelists of Mattoon, Ill., closed successful meetings in the Methodist church of Virden, Ill., the last week of October. During the month of November they were busy assisting the pastors of the Calvary and Bethel Baptist Churches, in Springfield, O. Their next campaign is in Amsterdam, N. Y.

Dr. and Mrs. H. P. Dunlop recently conducted an evangelistic campaign in McMinnville, Tenn. The people of the town were very responsive to the meetings, and large crowds attended every service. Factory meetings and children's meetings were held each day with definite results. On Saturday afternoons Dr. Dunlop preached in the town park to great crowds. Many people were won for the Lord, and the whole community experienced a wonderful spiritual uplift. Following the McMinnville meetings, Dr. and Mrs. Dunlop went to the Grace Presbyterian Church, St. Louis, Mo., where a large number of young people consecrated themselves to the Lord.

John W. Erskine recently closed a most successful meeting in the First Congregational Church, of Bedford, Mich., where Rev. Frank Fulkerson is pastor. The Lord graciously blessed in the salvation of souls, and in the edifying of the believers. Mr. Erskine says that the past year has been the most glorious year of his life in evangelistic work.

Evangelist Harry Vom Bruch recently held evangelistic meetings in the Lutheran Church in Knoxville, Md., where he conducted his first evangelistic campaign thirteen years ago. The results of the campaign were very satisfactory. Following the Knoxville meetings, Mr. Vom Bruch went to Miami, Fla., to preach in the Missionary Alliance Tabernacle.

Ira P. Dean has added a new feature to his evangelistic work in his "Christian gospel coach" which he is using for outdoor preaching as well as a means of conveyance. From this coach Mr. Dean and his colleague Dr. C. Nelson Sperling preach the gospel with illustrated sermons on the streets. They are in the midst of a meeting at Mount Crawford, Va. Great crowds are attracted to the meetings and many accept the Lord.

The Mel Trotter Evangelistic Party recently conducted a tabernacle campaign under the auspices of the First Presbyterian Church of Asheville, N. C. Extensive publicity was given the meetings through the media of the press and the local radio broadcasting station, School and shop meetings were also held, and on several occasions there were as many as seven services held in a day.

The Bonney Workers recently assisted in a union evangelistic campaign in McPherson, Kan. Five downtown churches co-operated in the work of the campaign, and the local pastors did the preaching. Mr. Bonney assisted as musical director, and Mrs. Bonney as girls' and women's worker. The Lord gave great blessing to the efforts put forth, and the five churches were built up in the faith.

Dr. P. W. Philpott, pastor of the Moody Church, Chicago, and Arthur McKee, evangelistic singer, recently closed a successful union campaign in St. Paul, Minn., in which forty-nine churches co-operated. The auditorium which seats 8,700 was filled to capacity each Sunday, and the average crowd during the week was 4,000. A choir of 600 voices directed by Mr. McKee rendered great assistance each night. Mrs. Philpott conducted special work among the women and Mrs. McKee was pianist and children's worker. Over a hundred prayer services were conducted every morning through the city. Following this campaign Mr. McKee, associated with R. E. Neighbor, evangelist, conducted meetings in Keokuk, Ia.

The Rawlins Evangelistic Party closed a very successful three week meeting on October 22 in the Mahoning Baptist Church, of Dayton, Pa. The church was


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*I Cor. 1:18 and 23-24; Rom. 1:16*

filled to its capacity at each service, and many of the people came several miles to hear the old fashioned gospel preached. There were thirty-four decisions for Christ during the meetings, and on the last Sunday the pastor, J. O. Baer, baptized twenty-seven. The Rawlins Evangelistic Party went to the Puritan Avenue Baptist Church, Detroit, Mich., on October 30 for a three week campaign.

Peter H. McCarthy, superintendent of the Morning Star Mission of Joliet, Ill., sends an interesting report of work done at the mission during the last quarter. There were 124 conversions, 371 free meals served to the needy, 161 persons were given clothing, 5 Bibles, 60 New Testaments and 350 Gospels were distributed, 79 visits made to police court and jail, and 9 persons given railroad fares. Joliet is the city in which the state penitentiary is located. The Lord is graciously blessing the work of the Morning Star Mission in the salvation of souls and in administering to the wants of the needy.

Gilbert W. Otteson '24, had charge of the singing in a four week revival meeting in the Epworth Methodist Episcopal Church, Marion, O., with Dr. Myron E. Taylor, evangelist. The church was wonderfully blessed. After this campaign Mr. Otteson took charge of a Bible conference at Cooperstown, N. Dak., where Dr. H. A. Ironside and Dr. Edwards were the speakers. This past summer Mr. Otteson was assistant pastor in First Mission Church, of Jamestown, N. Y. Now he is associated with Dr. James Rayburn Evangelistic Party and will continue with this party through the entire season. The Rayburn Party recently completed a successful campaign in Muscatine, Ia., where thirteen churches co-operated. Their last meeting was in Woodward, Okla.

Myron E. Tayler and party conducted eleven evangelistic campaigns during the last year. These were of three and four weeks duration, and resulted in the salvation of many souls, the reviving of the work in the churches, and in bringing great spiritual blessings upon themselves. During the past year Mr. Taylor has been assisted by Mrs. Taylor as chorister, soloist and children's worker in most of the campaigns. In some of the larger campaigns, Mr. A. B. Dahl, of Lyle, Minn., and Mr. Gilbert Otteson, of Chicago, have been associated with him. Mr. Taylor was recently assisted by Mrs. Taylor and Mr. Dahl in a union campaign in Duluth, Minn. The Lord richly blessed their services in this town. From Duluth they went to Superior, Wis., to conduct their fourth campaign in that city.

Mr. Harry Dixon Loes who for several years has been in evangelistic work as director of music and of personal work, has accepted a call to the First Baptist Church, of Okmulgee, Okla., as assistant pastor. Mr. Loes' duties comprise the directing of the church music, the general direction of the B. Y. P. U. work, and other church activities of a similar nature. Mrs. Loes plays the pipe organ, and teaches in the Sunday-school. Dr. E. L. Watson, pastor


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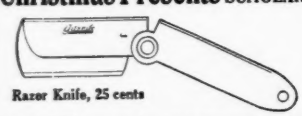

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of the church, is spoken of by Mr. Loes as being a strong gospel preacher. The Lord is blessing the work of Dr. Watson and Mr. Loes, and together they expect to do great things for Him in Okmulgee. They covet the prayers of the MOODY MONTHLY readers. Mr. Loes' friends in the evangelistic field bid him Godspeed in his new line of endeavor.

P. H. Kadey who has been conducting rural tabernacle meetings through the state of Michigan all summer, closed this work at Lawton in October. They had the misfortune of having their big tent destroyed by fire shortly after the meetings were begun. The origin of the fire was a mystery. The contents of the tent were saved and the meetings were continued in a nearby church without interruption. The Lord has blessed the work in the salvation of many souls. Mr. Kadey's next engagement was at the Belmont Avenue Baptist Church, Philadelphia, Pa.

Edward C. White, Evangelistic Singer, with Mr. Hugh H. Ellis recently conducted an evangelistic meeting in Anderson, Ind. The Lord greatly blessed the efforts put forth in the meeting to the salvation of more than 100 souls. Mr. White said in reporting the meeting that every service was well attended, and forty to sixty young people came to the prayer services. He contributed the success of the meeting to the preparedness made by the people in weeks of intercessory prayer before the meetings were begun.

Evangelist S. E. Lewis of Binghamton, N. Y., began the season's work at Ellenburg, N. Y., September 11, after a busy summer supplying churches each Sunday in Broom and Tioga counties. This was the second campaign in this field within the year. A deep spiritual time of refreshing was experienced and many were brought into closer fellowship with their Lord. Rev. Lewis conducted a stirring campaign at Northville, N. Y., in October. During November he is assisting Rev. F. W. Hassell in the Baptist Church of Hallstead, Pa.

## EXTENSION DEPARTMENT FIELD ACTIVITIES, 1927

The Extension Department of the Moody Bible Institute of Chicago promotes three distinct programs of field activity. Most encouraging reports covering ten months of the current year, are in hand from each of these. The regular staff of Bible teachers, evangelists and song directors has been augmented on various occasions by the services of numerous eminent pastors and teachers from this and other lands.

Thirty-six evangelistic campaigns, totalling 2,631 meetings, have resulted in many hundreds of conversions, quickened zeal, and have led to nearly eleven hundred consecrations for life service. The usual evangelistic program was extended by the promoting of a vigorous summer campaign of tent evangelism in Chicago. The "Tent Evangel" was placed in four strategic centers with marked success.

Bible conferences during other than summer months were held in a number of historic churches, as the Fifth Avenue Presbyterian in New York, the Park Street Congregational in Boston, also in Philadelphia, Baltimore, Pittsburgh, and numerous other cities. A total of twenty-five of these gatherings given to Bible teaching and scholarly exposition of the most vital truths of evangelicalism have been promotive of a strengthened faith and added zeal for the truth. Splendid audiences have been profoundly impressed by messages given by men of such position and equipment as James M. Gray, Henry Howard, A. Z. Conrad, Cortland Myers, Leander S. Keyser, J. Gresham Machen, John Alfred Faulkner, and many others whose messages added much to the sum of good. From over seas the testimonies of F. B. Meyer, J. Stuart Holden, Pastor Dolman and William Lamb have been added, to the joy and profit of many.

The Moody Bible Institute Summer Bible Conference movement is waxing more commanding with the years. Strategic points are chosen. Centers of summer travel, watering places, mountain resorts, and attractive locations by beautiful lakes offer special opportunities for pleasurable profit, and during the past summer, programs of the highest order were presented in twelve conference centers. Beginning on July 3 at Ocean City, N. J., in a splendid, permanent tabernacle recently erected near the famous boardwalk, the various conferences moved through their rich programs of from eight to fifteen days, concluding on Labor Day. Ocean City, however, was provided with a program of evangelism and Bible teaching covering ten weeks. This famous seaside resort needs a continuous summer ministry for the multitudes that flock hither, and Philadelphia friends have provided the tabernacle, placed to advantage, to make possible such a program for the cure of souls and the instruction of believers.

Montrose should have special mention for the nature of its ministry. Nearly three hundred ministers of the gospel spent fifteen days in an atmosphere of most inspiring and enlightening evangelicalism, listening to scholars of acknowl-


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edged authority, and drinking in faith with every message and song. The implications of this wonderful gathering up in the Pennsylvania hills can hardly be exaggerated. The second year of the Teacher Training School at Montrose also amply justifies the purpose to make it a permanent institution.

Denver, Colorado Springs, and Manitou, Colo., Lake Geneva, Wis., Lake Orion, Mich., Eagles Mere, Pa., Hollister, Mo., and Hendersonville and Brevard, N. C., entertained conferences that were severally characterized by special values or features.

The twelve conferences totaled 567 separate services and nearly one hundred thousand people were in attendance. Anticipation of a return of the conference for the following year was heartily voiced in a number of places and it is confidently expected that next summer will register a marked advance over several points of excellency this year realized.

The Extension Department is working toward a strengthening of the threefold program above reported, and confidently anticipates greater achievements for the coming year.

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### EXTENSION DEPARTMENT

Dr. Wm. P. White, following his participation in the Pittsburgh Bible Conference and other engagements while in the East, resumed his itinerary on the Pacific Coast and is at present conducting Bible conferences in California.

Evangelist Oscar Lowry conducted a community-wide evangelistic campaign in Colony, Kan. He is now at North Bend, Neb., in a union revival campaign.

The Sheriff-Robinson Evangelistic Party conducted a campaign under the auspices of the First United Presbyterian Church, of Bloomington, Ill. They are now in a similar engagement at North Milwaukee, Wis.

Mr. C. E. Putnam conducted a Bible conference in Lampeter, Pa. He is now at Grabill, Ind., in a similar meeting.

Dr. Henry Ostrom conducted a Bible conference at Moorhead, Minn., and at Jenkintown, Pa., and was the principal speaker at the dedicatory services of the new mission building in St. Paul, Minn. Dr. Ostrom will conduct a Bible conference under the auspices of the First Presbyterian Church, Pine Bluff, Ark., December 4-11.

Evangelist Elmer M. Moser concluded his return engagement with the Schwamb Memorial Presbyterian Church, of Charleston, W. Va., and is now in Dayton, O., in a personal evangelism campaign under the auspices of the Patterson Memorial Presbyterian Church.

Evangelist J. E. Conant concluded an evangelistic Bible conference at Bowling Green, O., and is now in an evangelistic campaign at Manly, Ia.

Eldon R. Farrar and Fred A. Jacobsen are associated with Dr. Lowry in his campaigns. In addition to his responsibilities


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**Rev. John MacBeath, of London, at Founder's Week Conference.**

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as musical director, Mr. Farrar conducts effective work for the boys and girls in each campaign.

A. C. Smith is serving as musical director under the auspices of the Extension Department, and is at the present time associated with Dr. Conant.

Geo. W. Hayward presents the work of the Institute in the field with the motion pictures. His equipment consists of a large projector and the revised films. His itinerary at this time includes Michigan, Indiana and Ohio.

Mr. and Mrs. Loren G. Jones were engaged in connection with the Pittsburgh Bible Conference and also had charge of the music at the Baltimore Bible Conference. They also assisted Dr. White in a Bible conference at Coatesville, Pa. They will be engaged by the Moody Memorial Church for two weeks beginning December 4.

Miss Elinor Stafford Millar filled a return engagement with the Y. W. C. A., of St. Louis, Mo. She will fill engagements during December in Louisville and Shelbyville, Ky.

Rev. John C. Page is scheduled for Bible teaching on the Harrisburg Bible Conference Circuit from December 4-11.

Major John Russell conducted a successful evangelistic meeting at Dixon, Ill., under the auspices of the Extension Department.

### FUTURE ENGAGEMENTS

The Bonney Workers—Nov. 16-Dec. 4, Terre Haute, Ind.; Jan. 1-15, Tarentum, Pa.; Jan. 16-Feb. 5, Pittsburgh, Pa.; Feb. 6-19, New Brighton, Pa.

J. E. Conant—Nov. 20-Dec. 18, Manly, Ia.

Ira P. Dean—November, Roanoke, Va.

Hains-Piper Party—Nov. 20-Dec. 18, Verona, N. J.

John S. Hamilton—November-December, Enid, Okla.

Paul Hutchens—January, Denver, Colo.

P. H. Kadey—November, Philadelphia, Pa.; December, Kingston, Mich.; January, Detroit, Mich.

L. James Kindig—December, Amsterdam, N. Y.; February-March, Jacksonville and Matton, Ill.

S. E. Lewis—December, Fernwood, N. Y.

Mr. and Mrs. Loren G. Jones—Dec. 4-18, Moody Memorial Church, Chicago, Ill.

Elmer Moser—Oct. 23-Nov. 20, Charleston, W. Va.; Nov. 23-Dec. 18, Dayton, O.; Jan. 1-22, Spokane, Wash.

Neighbour-McKee Party—November, Keokuk, Ia.; December, Elkhart, Ind.; January, New Castle, Pa.; February, St. Petersburg, Fla.; March, Tampa, Fla.; April, Washington, D. C.

Henry Ostrom—Nov. 23-Dec. 18, Dayton, O.; Dec. 4-11, Pine Bluff, Ark.; Dec. 27, Louisville, Ky.

Sara C. Palmer—Nov. 20-Dec. 11, Long Lake, Mich.; Jan. 1-29, Linden, Mich.

The Prestons—Nov. 20-Dec. 11, Lawton, Mich.

W. Earl Robinson—Nov. 27-Dec. 18, North Milwaukee, Wis.

S. R. Sheriff—Nov. 27-Dec. 18, North Milwaukee, Wis.

Gipsey Smith, Jr.—Nov. 20-Dec. 4, St. Joseph, Mo.; Dec. 6-18, Durant, Okla.; Jan. 8-22, Greensboro, N. C.; Jan. 29-Feb. 12, Lancaster, Pa.; Feb. 19-Mar. 4, Waco, Tex.; Apr. 15-May 6, Concord, N. C.; May 13-June 3, Dyersburg, Tenn.

Myron E. Taylor Evangelistic Party—Nov. 20-Dec. 18, Superior, Wis.

Andrew Turkington—October-November, Logan, O.; December, Tioga Centre, N. Y.

The Vinaroffs—Oct. 31-Nov. 20, Sidney, O.; Nov. 31-Dec. 11, Grafton, W. Va.; Dec. 13-28, Russell, Kan.; Jan. 1-22, Hagerstown, Md.; Jan. 23-Feb. 12, York, Pa.; Feb. 12-Mar. 4, New Cumberland, Pa.; Mar. 5-25, Carlisle, Pa.; Mar. 26-Apr. 16, Huntington, W. Va.

Edward P. White—Nov. 21-Dec. 4, Fort Wayne, Ind.; Dec. 5-18, Freemont, Ind.; Jan. 1-21, Monroe, Ind.; Jan. 21-Feb. 4, Bobo, Ind.; Feb. 4-18, Mt. Hope, Ind.; Feb. 12, Fort Wayne, Ind.

W. P. White—December, California.

R. Hayes Willis—Nov. 22-Dec. 11, Homeworth, O.

### THOUGHTS FOR THINKERS

It is better to break a bad promise than keep it. Think!

Some people look natural when they are acting silly. Think!

You will be blown away if you follow "every wind of doctrine." Think!

Some people are in bad company when they are alone with themselves. Think!

Disbelieving the Bible does not affect the truth which it contains. Think!

You may be better than some church members and then not have much to brag on. Think!

Some people never know how mean they are until they see their own disposition develop in their children. Think!

Your record will be as crooked as "a barrel of snakes" if you follow the way of least resistance persistently. Think!

Every bench in some churches ought to be a "mourners bench" in use all the time by some members of the church. Think!

Daniel was safer in a den of lions than the king on his bed of ivory in the royal palace guarded by an army of soldiers. Think!

If bees could know that it would kill them to sting people, the stinging business would stop in short order in self defense. Think!

In the natural world a man expects to reap if he sows; he expects to reap the same kind of seed; he expects to reap more than he sows; and ignorance of the kind of seed sown makes no difference in the reaping. The man who sows his "wild oats" will find that the same is true in his experience.—D. L. Moody.


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If Christian people would unite on earth as they will in heaven, the earth would be more like heaven and heaven more like the earth. Think!

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If the modernist descended from a lower order of beings, as he says he did, it would be of interest to know how low the lowest of his ancestors were and how far below them he has descended. Think!

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The Eighteenth Amendment will be the best observed and most respected plank in the platform of our Republic as soon as the booze buyer and drinker is given an equal penalty with the maker and peddler, without pardon or parole. Think!

—Robert L. Selle, D. D.

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**WHO IS THE PATRIOTIC CITIZEN?**

The citizen who is rightly patriotic serves ceaselessly in his lot and place. He cherishes his home and household. He seeks to make his vicinage safe and fair. He sets himself to the removal of social wrongs and deprivations. He reverences law, striving lawfully to repeal the evil statute. He puts his partianship under bonds of good behavior. He never doubts that public betterment is possible. For such betterment he strives, and beyond the strife he sees the final triumph. * * * Indeed, patriotism demands that, in ourselves, we be good and true. The country's worthy citizen must be personally worthy —emulous of culture, devoted to virtue; no man personally dishonorable can be patriotic in the highest degree.—L. T. Chamberlain, D.D.

---

**THE APOSTLES HAD CONVICTION**

Their conviction is of three things: First, they had rich and strong and clear conviction concerning the fundamental verities of the Christian faith. They had clear convictions of their own filial relation to God in and through Jesus Christ. Then they had the same conviction regarding the certainty of the future life that awaits every soul that dies trusting in the Lord Jesus.

Listen to what they said: "We *know* that the Son of God is come." "We *know* He was manifested to take away our sins." "We *know* that we have passed from death unto life." "We *know* that when he shall appear we shall be like him, for we shall see him as he is." "We *know* he was manifested to take away our tabernacle be dissolved we have a building of God, a house not made with hands, eternal in the heavens." "We *know* that all things work together for good to them that love God."

Then, to bring it home still more, perhaps the grandest utterance of all: "I *know*"—not because of any surmise, no "buts" and "ifs"—"I know him whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Oh! what a ring of conviction you find running through these marvellous words, and they are only some of them.—Rev. Henry Montgomery, D.D.


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In his latest book, *Dawn*, Irving Bacheller has followed a large group of modern writers by selecting the Holy Land of the time of Christ for the setting of his dramatic plot. In telling the story of the Greek girl to whom Jesus said, "Neither do I condemn thee; go and sin no more," Mr. Bacheller has introduced some of the greatest scenes of the first century of the Roman Empire. His vivid portrayal of Paul. Apollos, Vespasian and Caligula, and his clear delineation of the Christ, form a striking picture, beyond which stretches the background of the lights and shadows of the dawn of the Christian era.

337 pages. 7½x5 inches. Macmillan Company, New York. $2.50. C. H. B.

**Certain Samaritans,** by Esther Pohl Lovejoy.

Here is a true and thrilling story. The stage is the Near East. The frightfulness and suffering that ensue from "man's inhumanity to man" form the background of an adventure and ministry that move one's soul to the depths. The adventurers are not armour clad dealers of death, but angels of mercy and love, in the persons of American women hospitalers, whose story is truly stranger than fiction, more tragic, more comic, and more heroic.

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302 pages. 8¾x6⅛ inches. The Macmillan Company, New York. $3.50.
W. H. H.

**History of Ancient and Medieval Christianity,** by Horatio W. Dresser, Ph.D.

A concise and suggestive exposition of the history of philosophical thought, beginning with the dawn of philosophy in ancient Greece about the sixth century before Christ, and continuing through to the seventeenth century, A. D. The study is by periods, a convenient method for tracing the development of human thought. The prominent pre-Christian Greek philosophies are considered at length and with great care. They are shown to be precursors of leading types of philosophy, often recurring, even in modern times.

338 pages. 8x5¾ inches. Thomas Y. Crowell Company, New York. $2.50.
J. E. J.

**Paul of Tarsus,** by T. R. Glover, M.A., D.D.

There is much in this volume to which conservative scholarship cannot object, but often by suggestion and insinuation and sometimes by direct statement, the author shows his leaning toward liberalism. Paul is accused, for instance, of a non-critical, allegorical handling of the Old Testament; we are told that "the unsoundness of the scholarship saved him from slavery to a book and a code." Again, sympathy with the Welhausen, theory seems apparent in such language as the following: "Judaism excluded all gods but Jehovah, and with time grew more and more clear that they did not exist." Again, it is argued that "Paul does not give up the return of Christ, but he seems with time to have felt it to be of less immediate interest." Finally, what Dr. Glover does not say raises a doubt, for how could a true conservative write a learned book on "Paul of Tarsus," and omit discussion of the great Christian doctrines which are his greatest contribution to the church?

256 pages. 8¾ x 5½ inches. George H. Doran Company, New York. $2.00.
J. E. J.

**Unmasked,** by Richard L. Robert.

This is a timely tract especially for that party of orthodox Christians in the church who are reluctant to criticize and condemn the modernists. The writer has gathered together all the Scripture that so plainly predicts the subtle invasion of false teachers, and points out the peril of all efforts to condone or compromise with this antagonistic element in the church.

23 pages. Loizeaux Brothers, New York. Free on application. C. H. B.

**Since the World Began,** by R. Guy Ramsay, M.A.

This book gives a series of character studies in Genesis, twenty-four in all, from Adam to Joseph. They are devotional and were originally delivered, substantially as they appear here, at the mid-week service by the pastor of the Cannon Street Baptist Church of Accrington. They show that "the deep rooted spiritual aspirations of mankind, which either lift or lower, have been with us since the world began."

155 pages. 7½x5 inches. Marshall Bros., Limited, London and Edinburgh. 3/6.
J. R. R.

**Love Trails of the Long Ago,** by James I. Vance.

In this day when too often love is made to stand for everything it is not by "best sellers," the movies, and, alas! the marriage altar leading to the divorce court, it is refreshing to read this book which sends the mind awandering down old paths worn by the feet of lovers of the long ago. Wielding the power of a reverent pen, Dr. Vance sounds the world-old note of true love between man and maid, parents and son or daughter, and friend and friend. Its wholesomeness commends it, and its virile spirit combined with a graphic style makes its wholesomeness strangely attractive.

174 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. $1.50. J. R. R.

**Love's Immensity,** by Bertha Carr-Harris.

Here is an attempt to show the progressive revelation of God through His Hebrew names, seventeen in number, all centering in the idea of His love, as Love Omnipotent, Love Transcendent, Love Unfathomable, etc. The author is gifted with spiritual insight, is dispensational in her interpretation, and draws with discrimination from available Christian literature for the presentation of her subject, the treatment of which is devotional rather than critical.

233 pages. 7½x5¼ inches. Marshall Brothers, Limited, London and Edinburgh. 5/-. J. R. R.

**The Superfluous Man,** by Milton W. Brown, M.A., M.Sc., D.D.

The man who fails to produce the fruits of righteousness is the superfluous man. The book is written in the conviction that Christianity not only does not stand in the way of progress, but is its only hope; that the eugenic need of the world is not less Christianity but more; that the teachings of Jesus Christ not only save the individual but the nation as well, and that there is no individual nor national salvation aside from His teachings. The author believes that a mechanistic philosophy discarding belief in an intelligent God and accountability to Him and making the gratification of natural impulses and utter adventure the goal of life, will wreck any civilization. It deserves a wide reading and will give aid and comfort to all conservative Christians.

296 pages. 7¾x5½ inches. The Standard Publishing Company, Cincinnati. $2.00.
J. R. R.

**Fathers and Sons,** by Samuel S. Drury.

A book of practical wisdom which would be helpful for most fathers to read, and also the sons. Undoubtedly it grows out of the author's own experience and observation since he is headmaster of a boys' school and is assuredly familiar with boys' problems.

158 pages. 7¼x5 inches. George H. Doran Company, New York. $1.50.—G. S.

**Five Thousand Best Modern Illustrations,** by Rev. G. B. F. Hallock, D. D.

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770 pages. 8¼x5½ inches. George H. Doran Company, New York. $4.00.—G. S.

**Rainbows of the Soul,** by A. Douglas Adams, M. A.

The title of this book speaks for itself in that the element of comfort is prominent. In his presentation the author exhibits the rare art of inducing the reader to share with his spirit the real purpose of every message. His style carries with it a strong appeal to those whose hearts may be burdened and bowed down with sorrow. Very lucid in presentation and freshly spiritual in content. A rare addition to any library.

191 pages. 7¾x5¼ inches. Marshall Brothers, Ltd., London and Edinburgh. 5/-.
J. A. V. G.

**How to Plan Church Buildings,** by P. E. Burroughs, D.D.

In his former book, *Building a Successful Sunday School*, which is used as a text at the Institute, the author devotes five chapters to Sunday-school architecture. In the present volume he has included plans for church auditoriums as well as auxiliary rooms, and contributes helpful chapters on the organization of the building committee, the selection of the architect and the financing of the undertaking. Not only are the general principles for the construction of a modern church building considered, but the variety of plans that are provided will adapt this book for any community or congregation.

183 pages. 8½x5½ inches. Southern Baptist Convention, Nashville. C. H. B.

**The Progress of Old Testament Prophecy in the Light of Modern Scholarship,** by W. J. Farley, M.A.

It is *assumed* that there was a natural development of Israel's religion, from lowest animism in the period of the Judges to pure Monotheism in the time of the great prophets. Such an assumption leads to a theory of the progress of prophecy which differs totally from the idea of progressive supernatural revelation, so long held by the church. By "modern scholarship" appears to be meant the teaching of the group of scholars who subscribe to the main tenets of the well known Welhausen dogma. The reader will come away from the book impressed with the uncertainties it advertises and the doubts it leaves behind. He will not be sure what prophecy was in the Old Testament age. He will be in the dark concerning the prophetic ministry of Moses, Samuel, Elijah—if, indeed, "modern scholarship" will permit them to be called prophets. He will wonder if there were two or three Isaiahs, or any Isaiah at all. He will question whether Messianic hopes of the Christian era came at all from what he has called Messianic prophecies. The fact that the author is not of the most radical school of critics may be conceded, nevertheless, the volume cannot be endorsed.

322 pages. 7¾ x 5 inches. Fleming H. Revell Company, Chicago and New York. $2.00. J. E. J.



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176 pages 7½x5 inches. George H. Doran Company, New York. $1.75. G. S.

**Select Notes on the International Sunday-school Lesson for 1928,** Amos R. Wells, Litt. D., LL. D.

This is the fifty-fourth annual volume of this well known Sunday-school lesson commentary. The plan of the author is first to present a table giving the chronology of the lessons of the year as found in the Gospel according to Mark and in the life of Paul. The American Standard Revised Version is the text used. The Primary and Junior adaptations of the lesson are presented based upon the arrangement made by the Southern Baptist Board. This is a most valuable feature since the International Lesson Committee no longer provides these.

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48 pages. 7⅛x4½ inches. Christian World Printing and Publishing House, Sydney, Australia. W. T. J.

**The Purpose of the Ages and A Threefold Cord,** by R. B. Wallace.

The first of these booklets is an exposition of the great dispensations. We do not endorse every detail, but the author holds to the main lines of interpretation, and the book is a safe guide for the clear understanding of God's all-embracing purposes for the complete redemption of man and the establishment of His kingdom upon earth. Every Christian should know what has been planned and be able to see how God is carrying out His plans. Otherwise there can be no intelligent co-operation with Him.

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160 and 45 pages respectively. 7½x5½ inches. Author, Pasadena, Calif. 75 and 25 cents. G. S.

**A Bigger and Better Sunday School,** by Albert H. Gage.

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160 pages. 7⅝x5¼ inches. Fleming H. Revell Company, Chicago and New York. $1.25. C. H. B.

**Our Jewish Neighbors,** by John Stuart Conning, D.D.

This is a book making a real contribution to the thought upon this age-long question of the Jew. It is divided into eight chapters: 1. Down the Aisles of Time; 2. The Lure of Liberty; 3. Israel on the Trek; 4. Daughters of Israel; 5. The Middle Wall of Partition; 6. Moses and Christ; 7. The Unveiling of Jesus; 8. A Christian Approach to the Jew.

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154 pages. 7¾x5¼ inches. Fleming H. Revell Company, Chicago and New York. $1.25. S. B.

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112 pages. 7¾x5 inches. Fleming H. Revell Company, Chicago and New York. $1.00. H. F. S.

**A Daily Digest of the Sunday-school Lessons for 1928,** by Amos R. Wells, Litt. D., LL. D.

This is a new publication, making its first appearance this year. It is a pleasure to bring it to the attention of Sunday-school teachers. Its fundamental purpose, as stated by the author, is to promote the day by day study of the Sunday-school lessons. The plan for its use calls for the beginning of the preparation of the Sunday-school lesson the Sunday afternoon of the preceding Sunday and then to study some portion each day of the week.

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111 pages. 7¼x5 inches. George H. Doran Company, New York. $1.00. G. S.

**The Pedagogy of Jesus in the Twilight of Today,** by Walter Albion Squires.

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296 pages. 7½x5 inches. George H. Doran Company, New York. $2.00.

C. H. B.

**A Philosophy from Prison,** by F. R. Barry, D. S. O., M. A.

The title of this new interpretation of the Epistle to the Ephesians is attractive and the book is stimulating to thought. His approach, however, is modernistic and the result is not wholly satisfactory. The philosophy deduced strikes us often as the philosophy of the author rather than that of the apostle Paul. He does not hesitate to say that Paul changed his mind because of more mature reflection during his imprisonment at Rome. The author seemingly places greater emphasis upon Paul's re-thinking than upon the revelations of the Holy Spirit. Yet he denies that the apostle is a systematic and logical thinker. He "flashes from point to point so rapidly by intuition rather than logic." The book is a curious mingling of Pauline doctrine and rationalistic philosophy. Much of it we enjoy and approve, but much also creates question marks and censure.

155 pages. 7½x5 inches. George H. Doran Company, New York. $1.25.

G. S.

**The Lord's Anointed,** by Rev. Henri De Vries, D.D.

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**A Scientific Investigation of the Old Testament,** by Robert Dick Wilson, Ph. D., D.D.

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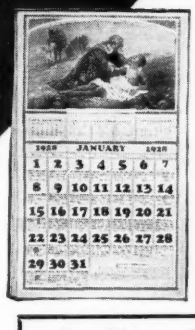

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**The New Soul in China,** by George Richard Grose, bishop in the Methodist Episcopal church.

A very readable series of lectures on the present chaotic conditions in China. The bishop's interpretation of events is naturally in keeping with the theory that the world is to be reconstructed along Christian lines, and gradually come in harmony with the principles of Jesus, who will eventually be acknowledged King. It requires considerable stretch of imagination to find confirmatory evidence to such a theory in China at the present moment.

152 pages. 7x4½ inches. Abingdon Press, New York. $1.00. W. H. H.

**Qualifying Men for Church Work,** by Gerritt Verkuyl.

The author of this very inspiring volume of studies on leadership has sensed a most important need of the day—the lack of real leaders. Pastors with a vision will find this not only useful in discovering those to perpetuate the ministry of the church, but in bringing out of his own congregation such leadership as will be useful in doing the maximum work of his church and community. In addition to the value as a book of helpful reading, it can be used as a text-book. At the close of each chapter a series of questions are arranged, together with collateral reading and daily scriptural references.

204 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50. W. T. J.

**Wallflowers,** by Temple Bailey.

As modern books go this is a clean story. Obviously it was not written to be serviced through a censored Sunday-school library, since dancing and other forms of laxity are accepted as a matter of course. However, we are thankful that it respects true religion, honors the kingliness of character, and deals with love as a fine and wholesome spiritual experience. Such books are not plentiful just now, and for that reason we can speak a good word for it, wishing at the same time that it had adventured a little further on the highway of moral excellence.

350 pages. 7¾x5¼ inches. Penn Publishing Company, Philadelphia. $2.00. J. R. R.

**Foundations of Educational Sociology,** by Charles C. Peters, Ph.D.

The subtle ways in which modern education is undermining the faith of college students is illustrated in this text-book. In the chapter on "The Church as an Educational Agency" the author shows himself a thorough rationalist. One of the psychological roots of religion, he thinks, was curiosity about the operations of nature, developing into wonder and reverence, and giving rise to myths. But the most dynamic forces in shaping ceremonials and creeds were hope and fear. Satan may be "explained in terms of objectified fears." As civilization advances, hope and idealism supersede fear as a basis of religion, culminating in a striving for the universal brotherhood—a state denomiated by Jesus "the kingdom of heaven." In other words, natural religion is accepted, replacing the idea of a supernaturally revealed religion. Not only so, the Christian church of the past centuries is brought under indictment as the hinderer of education "by a persistent, cramping conservatism." More rash are the charges that "throughout history the church has systematically opposed the advancement of thought," and is now "trailing far behind science and philosophy."

It should be evident to Christian readers that if students accept this author's theology at face value, they are on the road away from the religion of the Bible, away from Christ, the incarnate Son of God, away from the Christian's future hope. Where will they land? The book must be condemned, therefore, regardless of the useful information on educational subjects which it contains.

447 pages. 8x5½ inches. The Macmillan Company, New York. J. E. J.

**The Winning Game,** by Sara C. Palmer.

The issue between conservative and modern opinion is clearly drawn, especially in the educational and religious sphere of influence, but it does not end there. Belief reacts on life and issues in conduct. This readable little book in story form uncovers the blighting tendency which is everywhere the logical result of unsound teaching, and thus becomes a needed preachment upon morals.

159 pages. 8x5½ inches. Bible Institute Colportage Association, Chicago. $1.25 net. J. R. R.

**The Leopard Hunts Alone,** by Conway T. Wharton.

Here is a book that takes you to the very heart of the great dark continent, both literally and spiritually. The title conveys no suggestion as to its contents, but the contents are of an exceptionally high and interesting order, even in these days of abundant and increasing missionary literature. The story of spiritual conquest among an intensely interesting people is told in a style that is unusually good.

144 pages. 7⅝x5⅛ inches. Fleming H. Revell, Chicago and New York. $1.25. W. H. H.

**Bob's Hike to the Holy City,** by Frank C. Thompson.

This is a modernized version of *Pilgrim's Progress,* dealing with the adventures of a young scout and his sister on their journey to the Holy City. Its craftsmanship lies in so telling the story that the child will unconsciously absorb the high ideals around which the plot is woven. More use of the Scriptures would have strengthened its dynamic, and the avoidance of a tendency to *write down* to the scout in the use of his language and familiar "by-words" would have given to it a certain dignity which we feel is lacking, especially when compared with Bunyan's immortal work.

287 pages. 8½x5¾ inches. B. B. Kirkbride Bible Company, Indianapolis, Ind. J. R. R.

**The Writer's Handbook,** A Manual of English Composition, by W. F. Bryan, Arthur H. Nethercutt and Bernard De Voto.

This compact and skilfully divisioned text-book is intended to give timely aid to all writers in the numerous details that pertain to the writer's art. It distinguishes between the usages of the newspaper writer and the standards of the best magazines and literary journals, and purposes to instruct in the use of the latter. Many who have excelled in the practice of the requirements of a former day may profitably study the standards of the present, for they differ in many respects. Composition construction is treated in detail; grammar, diction, mechanical details and preparation of papers receive careful attention. The index is exhaustive, the contents available, the volume well worth owning and using.

238 pages. 7½x5 inches. The Macmillan Company, New York. $1.10. W. M. R.

**Children of the Second Birth,** by S. M. Shoemaker, Jr.

The book is offered as a "clinic in regeneration" and thrillingly portrays the awakening of an old and conservative church to its soul-saving opportunity. Fully as engaging as Begbie's *Twice Born Men,* one is profoundly moved by the stories of grace operating in contrasting types of men, among four college men, a gentlewoman, a social worker, a musician, and some church "Pharisees."

Ministers and Christian workers who give prayerful consideration to the various accounts must feel the heart stirred, as was that of the reviewer, and crave "guidance" in winning men to Christ.

192 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50. W. M. R.



**Rev. John MacBeath, of London, at Founder's Week Conference.**

**The God of Gold,** by Arthur E. Southon.

Sympathetic with missionary objectives is this gripping tale of African adventures. A hidden gold mine—intrigue in an African palace—witchcraft—terror—heroism and triumphs; these afford the thrills in this story of white men and a woman, a powerful king, a noble crown prince, a degenerate princeling and a scheming medicine-man in the wilds of the west coast of Africa.

183 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50. J. R. R.

**The Great Sacrifice,** edited by William Hoste, B. A. and R. McElheran.

Twenty such well known conservative writers as Sidney Collett, Dan Crawford, A. C. Dixon, C. H. Mackintosh, D. L. Moody and J. Charleton Steen, tell of the triumphs of Calvary and of the blessings which the death of Christ has brought. There is general unanimity in the twenty chapters of which the book is composed, but each contributor is responsible alone for his own production.

160 pages. 7½x5¼ inches. John Ritchie, Kilmarnock, Scotland. 2/1 net. J. R. R.

**Better Things,** by Rev. J. Gregory Mantle, D. D.

Many will rejoice that this precious exposition of the Epistle to the Hebrews has reappeared in its third edition. After a study of the keywords, Dr. Mantle presents the eleven better things in which the Lord Jesus is seen as the Messiah of God. Marked throughout is the author's deep spiritual insight into the things of God, especially in the setting forth of the New Testament Saviour as anticipated by Old Testament prophecy and type. Every earnest student of the New Testament ought to read and study this book.

250 pages. 7¼x5 inches. Christian Alliance Publishing Company, New York. $1.25 net. H. F. S.

**The Goddess of Mercy,** by James Livingstone Stewart.

An intensely interesting story based on present-day life among the young literati of China. The scene is the West China Union University; the material is furnished by the striking variety of reactions to the missionary message and activity; the atmosphere and development thoroughly characteristic of the new life in China. As a revelation of the inner and subtle forces at work in that hoary civilization it is well worth reading.

351 pages. 7½x5⅛ inches. Fleming H. Revell Company, Chicago and New York. $2.00. W. H. H.

**Casework Evangelism,** by Charles Reed Zahniser.

Students of personal evangelism will find in this book a new phase of the art of doing Christian personal work. The author has a peculiar opportunity of studying the problems of doubt and unbelief and their causes, since he is associated with the Pittsburgh Council of Churches and has come in contact with its troubled and its poor.

The possibilities of a conservative study in sociology will result from the reading of *Casework Evangelism,* which the author defines as "a program of service to individuals or families based on scientific principles, and undertaking to help them out of their troubles and into wholesome living."

It is a very wholesome book urging men to go out, and closing with the admonition of Paul, "To forsake not the assembling of yourselves together."

192 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. $1.50. W. T. J.

**Christianity and Common Sense,** by Clarence E. Macartney, D.D.

An inhabitant of another world is sent to this one to learn what he can about man and his destiny. This book gives in dialogue form the discussion between "Celestial" and "Mortal," of the cardinal tenets of our Christian faith from a common sense point of view. In his chapter on the judgment, the author fails to distinguish between the judgment seat of Christ, where believers are judged for their works, and the judgment of the Great White Throne, where only the wicked dead who have been raised appear. However, it is generally sound and satisfying when tested by our accepted orthodox canon. No one will agree with everything Dr. Macartney says, but everybody will be grateful to him for having written such a book.

303 pages. 8x5½ inches. John C. Winston Company, Chicago, Philadelphia, Toronto. $2.00 net. J. R. R.

**The Jew and Christianity, Some Phases, Ancient and Modern, of the Jewish Attitude Towards Christianity,** by Herbert Danby, D.D.

The author expresses the theme of the book in the following words: "Throughout history, Christianity has been provided with a measuring rod: namely, Judaism. The Jew's attitude towards Christianity has varied with almost mathematical certainity according to the precise degree in which Christians have shown themselves real followers in spirit and deed of their Saviour." Then the author proceeds to prove this thesis from original records and references which are most interesting, illuminating, and true. The author, who is a canon of the Anglican Cathedral in Jerusalem, is already known to the American reader as the translator of Dr. Klausner's *Jesus of Nazareth,* and as such, merits our respect and gratitude. We therefore wish we could give an unqualified recommendation for this very instructive book to our readers, but we have serious criticisms to offer.

In the author's effort to do justice to Judaism, he has gone to the other extreme. He contends that the rejection and hostility towards Christianity is justified. Then, the author's attitude with regard to the gospel records and their historical value reminds one a great deal of Dr. Klausner, who pushes it aside as unimportant or unreliable, as being rather theological than historical. All the blame for the calamitous misunderstanding and prejudice towards Christianity is laid upon Christ and Christianity, and none of it to the sin-blinded Jews and Gentiles and to Satan, whose chief aim is to hold men back from knowing Christ to the salvation of their souls.

Apart from these serious criticisms, the reader will get great benefit from the reading of this book, and we would recommend its careful study.

114 pages. 7½x5 inches. The Macmillan Company, New York. $1.00. S. B.


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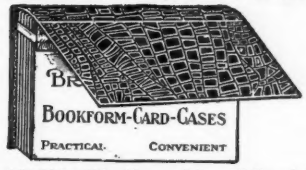


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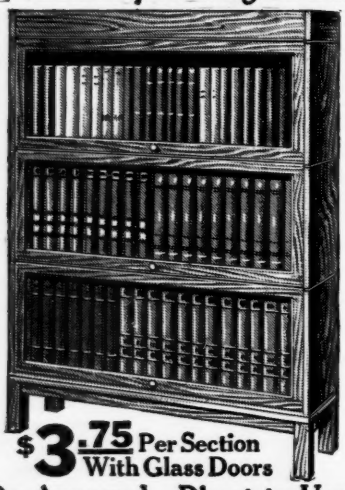

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**The Wonder Race,** by G. E. Altree Coley.

One aftermath of the World War is the revival of the old Anglo-Israel theory. For those who accept the theory Mrs. Coley's book will prove a heartening contribution. Even to those who, like the present reviewer, reject Anglo-Israelism as non-biblical, the book will have strong appeal. It is a finely written philosophy of the history of England in particular, but also of the United States. The philosophy of the movement is to be found in this volume.

207 pages. 7¾x5 inches. Covenant Publishing Company, Ltd., London. 5/- net.
H. F. S.

**The Misunderstood Christ,** by Fred B. Wyand.

To those who desire stimulating material for public discourse, this volume will prove suggestive and helpful. Composed of thirteen sermons, strongly evangelistic in content and fundamental in doctrine. The author exhibits a resourceful mind as well as the ability to make subject matter attractive. The style is rather free and buoyant due to the fact that the messages went to print as they were preached. Valuable for its suggestiveness and doctrinal standards.

222 pages. 7¼x5¼ inches. Waverly Press, Inc., Baltimore. $1.50. J. A. V. G.

**The Gist of the Lesson,** by Rev. R. A. Torrey, D. D.

This is now the twenty-ninth year of ministry of this publication. It is, as stated on the title page, a concise exposition of the International Sunday-school lessons for the year 1928. The standard of the present issue is up to that which has made it the best publication of its kind. Those who have used this exposition need only to be informed that the current year is available.

157 pages. 5½x2¾ inches. Fleming H. Revell Company, Chicago and New York. 35 cents. P. B. F.

**Lesson Commentary for Sunday-schools for 1928,** edited by Charles B. Wiles, William M. Hunton, and D. Burt Smith.

The method of this commentary is to first set forth the goal of the lesson, then exhibit its plan. This is followed by oriental sidelights, the historical and biographical setting and an interpretation of the text, verse by verse. Those who are looking for a clear, sane and spiritual treatment of the Sunday-school lessons for 1928 will find this valuable help. A feature which is unlike most of the lesson commentaries in that it does not try to bring in everything, which leads to bewilderment. It will especially appeal to members of the Lutheran church.

322 pages. 9x6 inches. United Lutheran Publication House, Philadelphia. $1.75.
P. B. F.

**The Religion of the Lord's Prayer,** by Edwin M. Poteat.

This new study of the Lord's Prayer is original, strong and stimulating. It is an attempt to discover the creed imbedded in the prayer, and which upon the whole we agree with the findings of the gifted author in the prayer. We cannot, however, wholly follow him.

What he says upon the challenge to Atheism, and upon the will of God as law is especially fine. The emphasis upon forgiveness and fortitude and the horizon of the prayer is equally good. But we are forced to take exception to some things in the chapter upon "A Program for Civilization." We heartily approve of the author's conception of the kingdom of God as a personal experience, a historical movement, and an apocalyptic consummation, but in the discussion that follows we must part company in several particulars. For example, we fail to see that Christ after His resurrection re-interpreted the kingdom to His disciples. He gave additional instruction, but in no sense did He teach anything different, but after all of His teaching they still continue to believe in the actual establishment of an earthly kingdom such as was portrayed in the Psalms and the Prophets. Neither can we accept the statement that the sublime task of the disciples was to conquer the world for their King. Rather, they were simply to go forth to the ends of the earth as His witnesses. Nor is it the business of Christians to "make Jesus King in every place and over every interest of mankind;" rather are we to present Him as Saviour, afterwards as Lord and Master for the individual. We are under no command to "conquer the world," except in the sense of personal sin. The conquest of the world belongs to the King Himself at the time of His return. It is an "apocalyptic consummation," and does not belong to the period of historical development.

140 pages, 7½ x 5 inches. George H. Doran and Company, New York. $1.25.
G. S.

**"Not Guilty!" The World vs. the Jew,** by L. W. Goldberg.

This is an epilogia written in the form of an address delivered by the council for the defense in an imaginary trial, in which the Jew is accused of having brought about the death of Jesus. The defense demands the verdict "Not guilty." The booklet is a fine statement of the case as it is understood by the modern Jew. He recognizes Jesus as the greatest teacher and prophet of his race, who disagreeing in a few minor points with the established religion, was, nevertheless, held in honor by his fellow pharisees, while the common people heard him gladly. The argument concludes: There being no real cause for such extreme antagonism and revengeful spirit on the part of the leaders of Israel, how then could they have been instrumental in bringing about his death? The guilt must, therefore, fall upon the Romans, whilst the Jews received the verdict "Not guilty."

While we gladly recommend this pamphlet as giving an insight into the mind of the modern Jew with regard to this age-long controversy, yet the author is mistaken when he puts the case in that form. The world is not against the Jew. There are millions of Christians who do not seek revenge upon the Jews for a miscarriage of justice two thousand years ago. The Jew has never been made to suffer for this cause when he has confessed that Jesus suffered innocently. The main cause of the accusations were that foolish and blasphemous tales were circulated among the Jewish people which gloried in the death of Jesus as a righteous and meritorious act, thus agreeing with and taking part in the deed of long ago. As soon as these stories cease to be told in order to prejudice the children against the person and teaching of Jesus, these accusations against the Jew will be forgotten.

We agree with the author in his wishing that the tragedy of Calvary had never happened. But the only record we possess shows that both Jew and Gentile had a vital part in it. Had both been able to see Jesus with an eye unblinded by sin, and had both the moral strength when they saw the truth to act upon it, this might have never happened. So, instead of using one's ingenuity to find excuses for himself and his own party, let all of us look into our own hearts and face the question of sin, and come to Him of whom Isaiah said, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the sin of us all."

40 pages. 7¼x5 inches. Bloch Publishing Company, New York. 50 cents.
S. B.


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**Myself and Other Problems, by J. Paterson Smyth, B. D., LL. D.**

Thirteen essays dealing with perplexing questions. Dr. Smyth's well known, lucid and appealing style is on every page and one gladly turns from one to the next for further delight. But of the solving of the array of problems, many will not be so confident. The war-time doctrine of soldier security is affirmed and much appears that seems not in harmony with evangelical interpretation.

The book as a whole will challenge discriminating reading.

194 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. $1.50. W. M. R.

**Triumphs of Grace, by James Shields.**

If one were inclined to doubt the modern efficacy of the preaching of the Cross of Christ, a reading of this remarkable account of this brother's evangelistic work would have a tendency to dispel this thought. The reports of this humble home missionary should prove most inspiring to those who may be led to consider the practical possibilities of divine service in a voluntary way. Not only are these accounts clear and helpful but pictures of brands plucked from the burning declare to those who may read the truthfulness of their statements.

157 pages. 7½x5 inches. John Ritchie, Kilmarnock, Scotland. 2/6. W. T. J.

## BOOKS RECEIVED

**Fleming H. Revell Company, Chicago and New York.**

"Rural Religion and the Country Church," by Warren H. Wilson. Cloth, 1414 pages, $1.25.

"Studies of Great Bible Cities," by H. T. Sell, D.D. Cloth, 136 pages, 75 cents.

"Spare Tires, and Other Essays," by Roy L. Smith, D.D., Litt.D. Cloth, 156 pages, $1.25.

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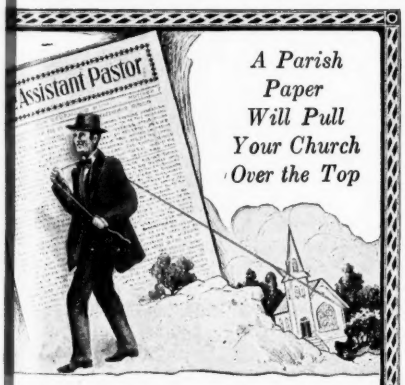


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**"The God of Gold," by Arthur E. Southon.** Cloth, 183 pages, $1.50.

"The Gospel according to Mark," by G. Campbell Morgan. Cloth, 350 pages, $2.50.

"Changing Foreign Missions," by Cleland Boyd McAfee. Cloth, 288 pages, $2.00.

"Missionary Methods for Church and Home," by Katharine Scherer Cronk. Cloth, 190 pages, $1.50.

"Left on the Labrador," by Dillon Wallace. Cloth, 288 pages, $1.75.

**George H. Doran Company, New York.**

"Five Thousand Best Modern Illustrations," by G. B. F. Hallock, D.D. Cloth, 770 pages, $4.00.

"Stewardship Stories," by Guy L. Morrill. Paper, 91 pages, 50 cents.

**W. A. Wilde Company, Boston.**

"Select Notes on the International Sunday School Lessons, 1928," by Amos R. Wells, Litt. D. LL.D. Cloth 368 pages, $2.00.

"A Daily Digest of the Sunday School Lessons, 1928," by Amos R. Wells, Litt.D., LL.D. Pocket size, cloth, 35 cents.

**Sunday School Board of the Southern Baptist Convention, Nashville.**

"Lord, I Believe," by Robert G. Lee. Cloth, 183 pages, $1.50.

"Rural and Village Sunday Schools," by Arthur Flake and Leona Lavender. Cloth, 176 pages.

"Time and Place Harmony of the Gospels," by G. C. Savage, M.D., LL.D. Cloth, 281 pages, $3.50.

**Presbyterian Board of Christian Education, Philadelphia.**

"Teachers' Manual of Week Day Bible Lessons—Second Year," compiled by John M. Somerndike with Walter Albion Squires. Paper, 203 pages, 75 cents.

**Christian Alliance Publishing Company, New York.**

"In Storied Palestine," by Rev. John R. Turnbull, M.A. Paper, 101 pages.

"What is the Difference between Mormonism and Biblical Christianity?" by Franklin G. Huling, M.A. Paper, 38 pages.

**Biola Book Room, Los Angeles.**

"The Betrayal of Jean Whitney," by Keith L. Brooks. Paper, 55 pages, 50 cents.

**W. P. Blessing Company, Chicago.**

"The Keswick Week, 1927." Paper, 174 pages.

**Standard Publishing Company, Cincinnati.**

"Creation and Science," by Glenn Gates Cole. Cloth, 302 pages, $1.75.

**Abingdon Press, New York and Cincinnati.**

"The New Soul in China," by George Richmond Grose. Cloth, 152 pages, $1.00.

**B. B. Kirkbride Bible Company, Indianapolis.**

"Bob's Hike to the Holy City," by Frank C. Thompson. Cloth, 287 pages, $2.25.

**John C. Winston Company, Philadelphia.**

"Winston Simplified Dictionary—Encyclopedic Edition," edited by William Dodge Lewis, A.M., Pd.D., Litt.D.; Henry Seidel Canby, Ph.D., and Thomas Kite Brown, Jr., Ph.D. Art-kraft, 1500 pages, $5.00.

**Publication Office "Our Hope," New York.**

"The Human Body: Its Source, History and Destiny as Told by Its Maker," by F. C. Jennings. Cloth, 208 pages, $1.50.

**Evangelical Press, Harrisburg, Pa.**

"More Than Atonement," by John B. Champion, M.A. Cloth, 459 pages, $2.50, net.

**Penn Publishing Company, Philadelphia.**

"Wallflowers," by Temple Bailey. Cloth, 350 pages, $2.00.

**E. J. McKay, Dunn, N. C.**

"Justification by Faith," by Rev. E. J. McKay. Paper, 33 pages.

**China Inland Mission, Toronto.**

"Barak: the Diary of a Donkey," by F. H. Easton. Cloth, 90 pages.

**W. L. Winner, Inc., Boulder, Colo.**

"Man and His Christianity," by William Lane Winner. Cloth, 332 pages.

**Marshall Brothers, London and Edinburgh.**

"The Significance of Modernism," by Major L. M. Davies, R.A., F.G.S. Paper, 39 pages, 1/-.

"Eternal Realities of the Present Life," by Louisa Clayton. Cloth, 158 pages, 3/6.

"Life Radiant," by Rev. Canon F. J. Horsefield, D.D. Cloth, 107 pages. 2/6.

"In Darkest Spain," by Rev. Alex. Stewart. Cloth, 285 pages, 3/6.

**John Ritchie, Kilmarnock, Scotland.**

"The Great Sacrifice," edited by William Hoste, B.A., and R. McElheran. Cloth, 160 pages, 2/-.

"Is It Well with the Child?" by J. B. Watson. Paper 16 pages, 1d.

"Christians' Pocket Diary and Daily Text Book for 1928." Leather.

"Conscience: Its Use and Abuse," by Thomas Baird. Cloth, 100 pages, 2/6.

**Orissa Mission Press, Cuttack, India.**

"The Eradication of Leprosy from the World," by Ezra Bradford Steiner, M.A. Cloth, 173 pages, $2.00.

**Edinburgh House Press, London.**

"The Christian Approach to the Jew," report of conferences at Budapest and Warsaw in April, 1927. Stiff cover, 208 pages.


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# Moody Bible Institute of Chicago

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### HONOR TO EMPLOYEES

Several of the office secretaries of the Institute have been honored by election to the Institute Council, the members of which have supper together once a month, when the evening is spent in praise, prayer and testimony and an interchange of reports covering various features of the work. Those thus honored are the secretary to the President, and the secretaries to the heads of the Accounting, Administration, Educational, Household and Publication departments. Their names are the Misses Clara A. Schlegel, Ellen N. Erickson, Alice M. Johnson, Esther L. Carlson, Alice D. Anderson, and Mabel M. Stutzman.

To each of the above-named, the President addressed a letter of which the following is a copy:

"Dear Miss—

"It gives me pleasure to inform you that on the recommendation of the Business Staff, you have been chosen a member of the Institute Council. Your name has been placed on the Council list and you will duly receive notices of the meetings which are held commonly on the third Thursday evening of each month. The grounds on which you have been accorded this privilege are, first, the position you occupy as secretary (to the President—to the head of your department), and secondly, the number of years in which you have faithfully served the Institute.

"Trusting that this new relationship which you have come to sustain to the management of the Institute may result in mutual blessing, I remain,

"Your sincere friend,
(Signed) James M. Gray.
President of the Institute."

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### REV. C. EDW. LaREAU RESIGNS

Rev. C. E. LaReau has tendered his resignation as a member of the field staff of the Extension Department, to become effective with the first of January.

Mr. LaReau has devoted two years to Bible teaching and evangelistic work under Moody Bible Institute auspices and has everywhere given evidence of his grasp of spiritual truth. The many friends who have been helped by his ministries will be pleased to know that Mr. LaReau will still devote his time and talent to Bible teaching.

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### WILLIAM McQUERE—HE DIED AND LIVES

William McQuere, a former M. B. I. student who has made a good account of his stewardship, was on September 5, 1927, called from labor to reward. "Billy" McQuere was superintendent of the McAuley Cremorne Mission in New York City for a period of sixteen eventful years, and his going leaves a sense of irreparable loss to those who were his intimate co-workers in the glorious ministry of that famous mission.

Mr. McQuere was redeemed from a life so hurt by sin that the healing touch of the Master brought inexpressible gratitude to him and he exulted in Christ and His service. He was a giant in faith and a victor in prayer. The darkest hour found him ready to recount some former triumph that attested God's faithfulness. The account of the funeral services, held at the National Bible Institute in New York on September 9, is reminiscent of the triumphant occasion of Jerry McAuley's obsequies some years ago. A great sinner had been greatly redeemed, had fought a good fight, suddenly finishing his course with the mantle of victory upon him.

William McQuere

Mr. McQuere concluded his work at the Moody Bible Institute in 1911 and gave himself with intense earnestness to utilizing what study and prayerful experience had brought to him during his student life.

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### THE EVENING SCHOOL CELEBRATES

The quarter century of life of the Evening School was happily celebrated in a series of interesting events covering Oct. 22-27.

The occasion had been approached through much special preparation, and Mr. Lundquist, assistant to the Dean of the Evening School, had sent invitations into every part of Chicago and vicinity. Saturday afternoon was devoted to informal greetings, and cordiality abounded. Mr. Leaman, Institute host, and the Household Department, co-operated in plans for a bountiful supper on Saturday night. More than twelve hundred guests were partakers.

Dean Fitzwater, Mr. Lundquist and Miss Dorothy Rose contributed to the program that followed, presenting, respectively, the purpose and principles of the Institute, the interests of prospective students, and a former student's appreciation of what the Institute had meant to her. Fine fellowship and loyal co-operation were evident. Faculty and council members promoted cordiality in their service on the reception committee.

The motion picture, "Life at the Moody Bible Institute," was presented in Keith Hall from 7:00 to 7:45 on four evenings.

Rev. Cortland Meyers, D. D., of Los Angeles, was invited to bring a series of addresses for four evening gatherings and he also addressed the student body of the Institute on two other occasions. With his accustomed incisiveness and lucid presentation of truth Dr. Meyers dealt with the "Four Greatest Things in Life." In successive addresses that were listened to by an aggregate of more than five thousand people, he spoke of "Pardon," "Purity," "Peace," and "Power." The daytime assembly themes were "Does Science Know and Religion Guess?" and "Real Evolution, Real Modernism and Their Relation to Real Christianity."

Much added interest was awakened in the work and worth of the Evening School and numerous prospective students secured needed information. The occasion was inspiringly worth while.

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### STUDENTS OF OTHER DAYS

*The Trumpet* of October, published monthly by the Baptist Bible Union of Illinois, contains a sermon on "The Longing Christ," by Arthur G. Annette '22, pastor, First Baptist Church of Plainfield. It also contains an article entitled, "When the Pastor Comes to Africa," by Elmer J. Hutchison '23, Kafumba. The last named article contains a picture of Mr. and Mrs. Hutchison (Augusta Andersen '23).

Armand Guerrero '24, received his bachelor's degree from Wheaton College this summer, and his home church, the Arnold Memorial Methodist Episcopal Church, Chicago, unanimously requested him to remain as pastor this year. Mr. Guerrero was married this fall to Marion Hescott '27.

Grace Davis '24, has accepted a position at the Baltimore Bible Institute, Maryland, where she will teach personal evangelism and missions.

Ernest Larson '25, is serving the Swedish Free Mission Church, Des Moines, Ia., and attending the university there.

John W. Bostrom '13, is pastor of the Arlington Hill Methodist Episcopal Church, St. Paul, Minn.

In sending in his change of address from Ruiru, Kenya Colony, Mombasa and Nairobi, East Africa, to Philadelphia, Pa., Andrew H. Ruch '20, says: "Owing to the health of Mrs. Ruch (Martha Wolf '21), and baby, we have decided after much prayer not to return to the field. I am now serving the Temple Baptist Church, Philadelphia, having started my work there the first of September."

William Caldwell '18, is pastor of the First Presbyterian Church, Cleghorn, Ia.

Milton A. Amie, and Mrs. Amie (Beulah L. McMillan '17), have left for missionary work in Africa. Their address is: Charlesville, Kasai, Congo Belge, West Central Africa.

Royal A. Pierce '27, was ordained into the ministry August 30, at the First Baptist Church, Rochester, N. Y. He is now attending the Northern Baptist Seminary, Chicago.

Margaret A. Smith '25, Chicago, writes of the great joy she received in co-operating in the work of providing a million free Testaments for China. She says: "I



**Rev. W. H. Rogers, D. D., of Wichita, Returns for Founder's Week Conference.**

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was thrilled as I read the good news direct from the field of the glorious results, and how the Word of God is spreading even amidst great distress and persecution."

William E. Tims '27, is pastor of the People's Methodist Episcopal Church, Cadillac, Mich.

Carl J. '25, and Mrs. Tanis '27, sailed September 24 for Nigeria, West Africa, under the Sudan Interior Mission. Mr. Tanis was graduated from the Northern Baptist Theological Seminary (Chicago) last May.

E. E. Test, '07, accepted the pastorate of the Presbyterian church, Delhi, Minn., beginning his work there October 1.

John Mein '09, who has been laboring in South America, is at home on furlough. His address is 109 N. Hite avenue, Louisville, Ky.

Lucille McCrary '24, and Lois Fraser '24, Kodidak, Alaska, send an interesting paper called the "Happy House Herald," which gives incidents of their work and introduces the many orphans under their care.

While touring eastern lands with three travel companions, Alice Drake '22, of St. Paul, Minn., had ample opportunity to study the needs and spiritual claims of many mission fields, and could not still the conviction that she should tarry for missionary service. To quote another's report of the circumstances: "One

Miss Alice Drake in the Philippines

of the party after prayerful consideration decided her duty called her to the mission work in the Philippines, and so Miss Alice Drake left the party after the trip had been made through the Holy Land, and returned to Iloilo to give six months of service in the Bible Training School and Doane Evangelistic Institute —all at her own expense."

Mr. D. H. Bower and Mrs. Bower (Annie Veazie '17), while on their honeymoon trip visited the Institute, where Mrs. Bower was formerly assistant teacher of Home Economics. Mr. and Mrs. Bower are living at Havelock, Ia.

Rose F. Gemeinhardt '23, Evening School, was graduated June 22 from the Training School for Nurses of the Chicago General Hospital.

Miss Jean Wilson '21, was director of a successful Daily Vacation Bible School held this summer in the Central Presbyterian Church Columbus, O., of which she is secretary. In the *Columbus State Journal* of July 23 there was a photograph of Miss Wilson and a group picture of the one hundred and fifteen boys and girls who attended the school.

C. S. Cadwallader '16, has been engaged in evangelistic and pastoral work since leaving the Institute and while pursuing his studies at Baylor University, Waco, Tex. This institution has conferred on him the degrees of bachelor of music and bachelor of arts. Mr. Cadwallader is continuing his studies there.

Helen N. Lemon '23, is church secretary and parish visitor at the South Pasadena Methodist Episcopal Church, Calif.

W. A. Moyer, a graduate of the Evening School '26, is pastor of the Island Community Church, Kelley's Island, Ohio. This is the only Protestant church on the island, which has a population of about six hundred. He recently baptized six people on confession of their faith and more are ready to unite with the church. Mr. Moyer asks an interest in our prayers for this work.

Edward H. Rian '21, sailed August 30 for Germany where for a year he will utilize a scholarship in the University of Berlin. He will also tour the Holy Land.

Esther Swallen '27, has accepted the position of young people's worker and supervisor of Sunday-schools in the Honolulu Bible Training School, which has a yearly enrolment of four hundred


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### BORN

To A. E. Horton '21, and Mrs. Horton (Petronella Wolf '21), a daughter, Alice Ruth, July 15, Karungu, Angola, Africa.

To Arthur '22, and Mrs. Thomson (Hazel I. Anderson '23), a son, Rodney Stewart, Oct. 8, Dodge Center, Minn.

To Charles '16, and Mrs. Riley (Ida Sandholm '20), a son, James Washborne, Oct. 2, Clarence, N. Y.

### MARRIED

Ernest Larson '25, and Frances Norman, Oct. 1, Chicago, Ill.

James Clarence Anders '18, and Carolyn Loring, Aug. 29, San Diego, Calif.

William P. Alexander, and Mabel Grace Wyder '24, Aug. 18, Fairlawn, N. J.

Romulus Fletcher Williams, and Josie Bell Rymer '16, Oct. 3, Asheville, N. C.

Nathan J. Stone '25, and Henrietta Stek, Sept. 7, Oskaloosa, Ia.

Paul Tatman '27, and Minnie Christensen '27, Aug. 25, Union Grove, Wis.

### DIED

Mrs. Henry P. Douglas '25, Sept. 23, Versailles, O.

Roy H. Baker '20, Sept. 23, Dallas, Tex.


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## FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from October 1 to October 31, 1927, inclusive:

**African Book Fund:** To 15 points in Africa: 42 Colportage Library books, 1 Emphasized Gospel, 52 Evangel Booklets, 7 Pocket Treasurys.

**Army and Navy Book Fund:** To 2 points in 1 state: 54 Colportage Library books, 25 Gospels, 60 Evangel Booklets, 75 Pocket Treasurys.

**Free Tract Fund:** To 2 points in 2 states: 600 tracts.

**General Mission Fields Book Fund:** To 6 points in 2 foreign countries: 76 Colportage Library books, 60 Evangel Booklets, 42 Pocket Treasurys.

**Hospital Book Fund:** To 105 points in 25 states, 1 point in Alaska, 1 point in Canada: 1,943 Colportage Library books, 500 Gospels, 2,165 Evangel Booklets, 2,405 Pocket Treasurys, 15 Testaments, 5,675 tracts.

**India Book Fund:** To 6 points in India: 368 Colportage Library books, 861 Evangel Booklets.

**Latin-America Book Fund:** To 2 points in 2 states and 7 points in 5 foreign countries: 323 Colportage Library books, 678 Evangel Booklets, 207 tracts.

**Mountain Book Fund:** To 58 points in 7 states: 671 Colportage Library books, 242 Emphasized Gospels, 520 Evangel Booklets, 978 Pocket Treasurys, 1 Testament, 108 tracts.

**Pioneer Book Fund:** To 14 points in 12 states, and 7 points in Canada: 915 Colportage Library books, 55 Emphasized Gospels, 942 Evangel Booklets, 620 Pocket Treasurys, 1,255 tracts.

**Prison Book Fund:** To 111 points in 29 states, 1 point in Alaska, and 2 points in Canada: 3,033 Colportage Library books, 371 Gospels, 3,158 Evangel Booklets, 4,690 Pocket Treasurys, 603 tracts.

**Seamen's Book Fund:** To 1 point in 1 state: 30 Pocket Treasurys, 50 tracts.

**The total amount of literature sent on the above Book Funds during October is as follows: To 295 points in 37 states, 2 points in Alaska, 10 points in Canada, and 34 points in 9 foreign countries; 7,425 Colportage Library books, 1,194 Gospels, 8,496 Evangel Booklets, 8,847 Pocket Treasurys, 16 Testaments, 8,533 tracts.**

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are equally yoked together with unbelievers.* —D. L. Moody.

This poor lost world that has swung out into the cold and the dark doesn't know anything about the love of God, and if we do not love men with the same kind of love that Jesus had for this lost world, we are not going to reach them. I wish we could rise to a higher plane of duty and let love be the motive power. How easy it is to work for God if the heart is filled with love! And if it is not filled with love let us pray God to fill it with love. What we want is to be baptized with the love of Christ for this world, and if we are sure to succeed.—*D. L. Moody.*


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**Rev. John MacBeath, of London, at Founder's Week Conference.**

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263 METERS

W-M-B-I
1927
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II Tim·2:15

## OUR NEW CORNER STONE

One of the most oft quoted sayings of D. L. Moody, the founder of the Moody Bible Institute, concerns the following statement by Henry Varley: "The world has yet to see what God can do with, and for, and through, and in a man who is fully and wholly consecrated to Him." Referring to this statement, Moody said, "I will try my utmost to be that man."

The Moody Bible Institute desires its new radio station to carry out the purpose of its founder along these same lines. "The world has yet to see what God can do through a broadcasting station that is fully and wholly consecrated to Him." By His help, may W-M-B-I be that station.

As a lasting testimony to all that visit this suburban plant, the corner stone has been engraved as shown in the accompanying sketch. At the time of going to press, the Scripture reference for the lower right hand corner has not yet been selected. But an effort is being made to find a verse that will exemplify the spreading of the gospel message throughout the world by means of broadcasting.

It is a joy to announce that there is at least one broadcasting station in the land dedicated wholly to the Lord's service. Prayer is earnestly requested for the new station, and for those that take part in the program, that they may be worthy of this responsibility.

## THE ANNOUNCER'S DESK
**Wendell P. Loveless**

### LOSS AND GAIN

Recently a phone call came to the Radio Department asking that the program director go to a home on the west side of Chicago to conduct the funeral of a twelve-year-old girl who had been a sufferer for some time before her home-going. The parents as well as the little girl had been regular listeners to the W-M-B-I programs and not being affiliated with any church they felt as if they knew those whom they had heard over the radio better perhaps than any other to whom they might go for comfort and spiritual help at a time of such great sorrow. It was not possible for the program director to accept the invitation and so one of the Institute students was sent with a young lady to furnish the music. The report of this student is, in substance, as follows:

"When I reached the home I found the family very sad in the realization of their loss and so took the opportunity in the talk which I gave to stress the gospel message and to try to point the mother and father to the only true source of comfort. I also emphasized the fact that they had now a definite link to bind them to eternity and took occasion to point out to them the way of life. In riding out to the cemetery, which was some twenty miles distant, I talked to the mother and father along the line of their personal salvation, for they had never accepted Christ. After we returned to the home the mother turned to her husband and said, 'I am ready to accept Him if you will,' and the husband joined her in surrender. We had prayer together and they definitely confessed Christ. They wished me to bring the message back to you that it was through the radio messages they had first become impressed with their obligation to the Lord, and request your continued prayers that they may be faithful."

This is another of the many echoes continually received in the Radio Department and it is certainly a definite cause for rejoicing that the Lord is using this means of bringing souls to Himself.

### CORRECTION

In the November issue it was announced that a midnight hour would be inaugurated. Circumstances have made it inadvisable to begin this hour at the time originally planned, but it is hoped that it may be added to the schedule by the first of the year, at which time the new 5,000 watt station is expected to be in operation.

### I HAVE EVERYTHING YET NOTHING

Recently at a Wednesday morning shut-in request program one of the visitors to the studio was a woman who drove up in a beautiful limousine with her chauffeur. During the progress of the program she was a most eager listener and many times her face revealed deep emotion. Her gown, hat and coat were of rich, yet not of gawdy material and appearance, and being dressed in black gave evidence to the fact that she was in mourning. She had come to attend the program personally that she might have an interview with the program director concerning eternal things. Her story revealed the fact that she is living at one of the fashionable Chicago hotels, has everything that money can buy, and yet has lost both husband and son by death. In her loneliness and despair she has realized that there is nothing in this world which can comfort her.

She had never understood the gospel story and had apparently heard it but a few times, so it was a great privilege to go over the ground with her carefully step by step, pointing her to Him who alone is able to comfort and to save. This friend left Chicago shortly after to visit a daughter in one of the northern cities, and a recent letter tells us that she is finding peace and joy in her new found love.

Photo—November 9, 1927
**The New W-M-B-I Radio Station Under Construction**

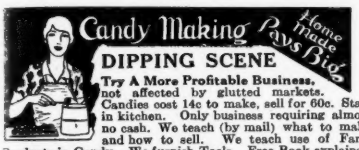


**Bishop Frederick D. Leete, D. D., is Promised for Founder's Week Conference.**

As someone has recently expressed it, "Eternity alone will reveal all those lives which have been completely changed or spiritually deepened because of the message of the gospel broadcast from W-M-B-I."

Hilda Bowes, who has been heard many times over W-M-B-I, has been quite ill at her home in Ohio. She has been obliged to leave school temporarily and I am sure that she will appreciate your prayers.

Please continue to pray for the funds necessary to the erection of the new station. Many of our friends have contributed to this, and we are trusting that many more will find it possible to share in this definite and worthy need.

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## THE OPERATOR'S PANEL
**L. H. Greer**

### "A" BATTERY ELIMINATORS

One of the principal drawbacks to present day receiving sets lies in the need of "A" and "B" batteries. There are two principal methods by which trouble with radio batteries can be overcome. One is by the use of the new alternating current tubes, and the other by means of "A" and "B" eliminators.

The purpose of this article is to explain briefly the general types of successful "A" eliminators now on the market.

House lighting current may either be alternating or direct. Where the current is direct, an "A" eliminator is easily made, employing a fixed resistance and a condenser bank to filter out undesirable current fluctuations. The large majority of homes are supplied with 60 cycle alternating current. To change this 60 cycle current to direct current for heating the filaments of the vacuum tubes is a rather complicated matter. There are two broad types of "A" eliminators for this purpose.

(1) Eliminators which actually rectify the 60 cycle current into direct current through the use of chemical rectifiers or the rectifying properties of dissimilar metals.

(2) Eliminators making use of a small low capacity storage battery, combined with an automatic trickle charger.

In the first class mentioned, the alternating current is actually rectified into direct current by some device such as a chemical rectifier or the well known Raytheon "A" cartridge, or some similar device. This rectified current is then passed through a condenser bank to filter out undesirable current fluctuations, and then supplied to the filaments of the tubes in the receiving set. The principle difficulty in this type of eliminator lies in the fact that it is very hard to obtain filter condensers and coils sufficiently large enough to withstand the large current demanded by the receiving tubes, usually about 1,200 to 1,500 milliamperes. The average "B" eliminator seldom supplies more than 50 to 80 milliamperes (.050-.080 amps.).

The second type of so-called "A" eliminators making use of storage batteries, probably give somewhat the best results at this stage of development. In this type, the battery, of course, is not "eliminated" at all, but its maintenance becomes automatic as the built in trickle charger maintains the battery at full charge at all times. By means of an automatic relay switch the trickle charger is automatically turned off and the storage battery connected with the receiving set when the filament switch is turned on. The reverse process automatically takes place when the filament switch is snapped off. Thus the battery is always on charge when the receiving set is not in use.


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Brethren, the question of questions is not how much you or I know, even about the Scriptures, all-important as that is; the question is how far we are really listening to all that the Lord has to say to us through those Scriptures. If, in my character or yours, there is some inconsistency that others see, then we are failing to listen to something that God, by His Spirit, is seeking to say to us, while all the time we may be busy about the Lord's business or the coming of His kingdom. —W. B. Sloan at Kedwick, England.

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No amount of praying or psalm-singing will cover up a sin. A lady once said to me, "I am more irritable than I was five years ago. Can you help me?" I answered, "The next time you are angry with a person, go and confess it, and ask forgiveness." "Oh," she said, "I shouldn't like to do that." Of course not. I shouldn't like to take cod-liver oil, but I should do it to save my life. When people do with their souls as they would with their bodies, there will be something accomplished.—D. L. Moody.


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